A

PLAN

Ra. Wm. OF AN Grey

English Grammar-School Education.

With an introductory Inquiry,

Whether by the ENGLISH Language alone, without the Embarraſſment of LATIN and GREEK, the BRITISH Youth, in general, cannot be thoroughly accompliſhed in every Part of uſeful and polite Literature, and qualified to make a more early, advantageous, and elegant Figure in Life.

Addreſſed to the ſerious Conſideration of every ſenſible Parent and Teacher in GREAT BRITAIN.

By JAMES BUCHANAN.

LONDON:

Printed for E. and C. DILLY, in the Poultry.

M,DCC,LXX.

260. g. 875.

To the RIGHT HONOURABLE

FRANCIS

EARL OF MORAY,

LORD DOWN, &c.

THE FOLLOWING PEAN

IS,

WITH PROFOUND RESPECT,

MOST HUMBLY INSCRIBED

BY HIS LORDSHIP'S

MOST OBEDIENT,

AND MOST DEVOTED SERVANT,

JAMES BUCHANAN.

ERRATA.

Page 5. at the bottom, for *Græii*, read *Graii*. P. 88. line 20. dele *the*. P. 115. line 20. for *us*, read *him*.

A

PLAN

OF AN

ENGLISH Grammar-School Education.

INTRODUCTION.

WITH regard to a proper diſcharge of buſineſs, and making a figure in the world, he truly has attained the ends of education, who can ſpeak and write his own language fluently and correctly: And who by it (without ſuch an enormous loſs of that

precious time allotted to education) has acquired both taſte and ſcientific knowledge.

It is evident from fact, that he who ſtudies the Engliſh language only, muſt ſpeak and write it with far greater propriety than any one who has been embarraſſed with the dead languages, the genius of which is quite different from that of the Engliſh.

Courtiers, and gentlemen of diſtinction in general, who are accuſtomed to their own language alone, have a ready command of proper words, and ſpeak with perſpicuity and correctneſs. Ladies ſpeak with an eaſy fluency, and eſpecially thoſe of rank who keep polite company, expreſs themſelves in a pure and unaffected ſtrain of language, to which few who are great Latin and Greek ſcholars do ever attain.

To corroborate what is ſaid, the celebrated Mr Locke and the Spectator have obſerved, "That men who have threſhed

threſhed hard at Latin and Greek for ten or twelve years together, are very often deficient in their own language."

Every one who has read the claſſics is acquainted with the criticiſms of Dr Bentley; and, perhaps, no one in Europe was more skilled in the learned languages than he; but when he came to apply his criticiſms to an Engliſh claſſic, it is well known how deficient he was, both in the grammar and idiom of his own language.

It muſt be acknowledged, that in latter times, when learning began to dawn again in theſe kingdoms, that taſte was formed and propagated by means of the ancient claſſics. But, if the works of Virgil, Horace, and other ancients, tended to inſpire a juſt and correct taſte, may not the writings of Swift, Addiſon, Pope, Dryden, *&c.* produce the ſame effects?

For many ages, Homer was the only author known or eſteemed in Greece;

and his writings contributed greatly to form the taſte of his countrymen. Milton's Paradiſe Loſt is acknowledged by all critics to equal, and in many reſpects to excel the poems of Homer; and if ſo, May not a Briton profit as much by reading Paradiſe Loſt, as a Greek did by reading the Iliad and Odyſſey *? But there

* An elegant French writer, in an eſſay on preaching, (la Predication) ſpeaking of ſome poets who preached in heroics, ſuch as Homer, Virgil, Lucan, Taſſo, Camoens, Milton, the author of the Henriade, ſays, "But of all the epic poets, Milton has choſen the grandeſt ſubject, and the fitteſt for a preacher: His plan is immenſe! it comprehends the counſels of the Almighty, and the whole creation; thoſe torrents of light and pleaſure which flowed from the angels, whilſt they continued in their allegiance; that ſea of fire into which their rebellion hurled them; their rage againſt man, when innocent and happy in the garden of Eden! It comprehends their efforts to ruin him, and their fatal ſucceſs; the terrible conſequences of his tranſgreſſion; the air covered with black clouds, winds let looſe, ſtorms, tempeſts, volcanoes;

there is in the half learned a ſtrange prejudice in favour of antiquity, and in the illiterate a wonderful propenſity to admire what is myſterious, be it ever ſo futile and nonſenſical.

volcanoes; earth refuſing her fruits; war preparing her ſcourges; force, tyranny, famine, with numberleſs plagues; and this horrid ſcene not even terminated by death itſelf! Heaven ſhut, and hell opened for the miſerable! who are born only to ſuffer, and to ſuffer, becauſe deſcended from a guilty progenitor."

"But," ſays he, "I weaken Milton; his poem, from the beginning to the end, is a ſublime ſermon, a diſcourſe of the Almighty, a language of fire, a ſacred enthuſiaſm!

"His countrymen began to read it in the reign of Charles II. and in this reign, more than in any other, the allurements of riches, luxury, and debauchery, made England forget both the fall and the puniſhment of man."

"But," ſays he, "It is not one nation only that is intereſted in this poem; it relates to the moſt important intereſt of all nations. Accordingly, all Europe reads Paradiſe Loſt: It ſtrikes, it aſtoniſhes, &c."

Cedite Romani ſcriptores, cedite Græci.

For example, What a reverence have youth and ignorance been forced to pay to the poems of Anacreon? And what are theſe poems? Why truly, nothing more than a ſet of drinking ſongs, and love madrigals. As ſuch, they paſſed and were uſed in ancient Greece. They are, however, richly decked and explained in colleges with great ſolemnity and minuteneſs.

Though we ſcruple not to affirm, that many of our own ballads are as elegant as thoſe of Anacreon, yet if any one ſhould adverti ſe, that he was to prelect upon the Syren, the Lark, the Tea-Table Miſcellany, ſuch a profeſſor would obtain but few fees. Or, if he propoſed to teach the poems of Swift, which, for elegance of ſtyle, and nervous preciſion in the turn of thought, are, in all probability, equal, if not ſuperior, to any ancient productions; the learned would cry out, that Swift is indelicate, and the

the illiterate would deſpiſe him becauſe he is intelligible.

But, beſides the many valuable compoſitions in proſe and verſe, originally written in Engliſh, (and which may be properly called Engliſh claſſics, as in them is treaſured up the quinteſſence of all ancient and modern learning) we have now faithful and elegant tranſlations of all the moſt celebrated books of antiquity: Theſe may ſerve to give our youth an idea of the ſublime ſentiments and noble ſimplicity of the beſt ancient authors.

It has been affirmed, that he who reads Homer in Greek, or Virgil in Latin, feels a greater pleaſure than if he read thoſe poets in tranſlations. But this is truly fanciful, and has implicitly eſcaped the mouths of very ſmatterers in Greek and Latin, who could not read either of them with the leaſt eaſe or taſte without a tranſlation: There are but a very few in Britain who can.

Who,

Who, capable of juſt reflection, but knows, that it is impoſſible to form a juſt idea of the ſignification of a Greek or Latin word, but by a correſponding word in our own language? Therefore, whatever beauties or blemiſhes may appear in the original, the ſame will appear in an accurate and elegant tranſlation.

Beyond all controverſy, then, an elegant tranſlation of a fine poem is itſelf a fine poem, and exhibits a beautiful tranſcript of the ſentiments and taſte of the original.

But ſuppoſing there were, (which cannot poſſibly be) ſome beauties in thoſe admired originals not to be felt from any tranſlation of them; yet to a gentleman or merchant, theſe are not with the cloſe application of ten or twelve years: For in leſs time it is ſcarce to be expected that any one ſhall attain ſuch skill in Greek and Latin, as to be able to read them with eaſe and taſte.

I remember to have read or heard a ſtory of a certain miniſter, Walpole, I think, to whom a gentleman made application for a place; but the miniſter, not having it in his power to ſerve him at that time, and being daily teazed with his importunities, thought of an expedient to be quit of him, at leaſt for ſome time. Upon the gentleman's renewing his addreſs, the miniſter asked him if he underſtood Spaniſh? No, replied the gentleman: Then, ſays the miniſter, go and learn it directly. The gentleman departed, with his heart ſomewhat eleted, thinking the miniſter deſigned to ſend him to Spain in ſome public character. He accordingly applied himſelf diligently to the ſtudy of the Spaniſh language; and when he thought himſelf ſufficiently maſter of it, expecting ſomething of conſequence would fall out, he returned to acquaint the miniſter that he had obeyed his commands.——Well, Sir, ſays the miniſter,

niſter, I heartily congratulate you upon ſuch a fine acquiſition, for now you will have the pleaſure to read Don Quixote in the original.

This ſtory is eaſily applied.

The argument in favour of an Engliſh education may be put on ſuch a footing, that even the greateſt admirers of antiquity ſhall be forced to ſubmit.

The ancient Greeks, in point of taſte, eloquence and knowledge, are allowed to have been the moſt accompliſhed people that ever exiſted. It is however manifeſt, that they had no language to acquire but their own, nor any books to peruſe but what were written in it: And to this very circumſtance it was owing, that they made more early advances in the moſt uſeful ſciences than any youth have ſince done, and were enabled to puſh their accompliſhments to ſo high a pitch of perfection.

In their childhood, they were not doomed to undergo the drudgery of learning the grammar rules of dead languages; they had not their taſte blunted with heavy comments on words and frivolous diſputes about various readings. They were taught ſuch things as tended immediately to enrich their imagination, enlarge their underſtanding, and to form their talents for ſpeaking and writing: So that their youth ſtept out of their academies ready equipped to enter upon buſineſs, and to make an early and advantageous figure in public life.

What is here advanced in behalf of an Engliſh education, from the practice and ſucceſs of the ancient Greeks, is truly deciſive.

The Romans, whilſt they wiſely ſtudied their own language with all the accuracy that our youth are forced to ſtudy it at this day, ſtudied alſo the Greek language: And, amongſt many others, we find Cicero himſelf tranſlating into Latin

Latin the ſelect ſpeeches of the beſt Greek orators; becauſe the Latin, at that time, though copious in all terms expreſſive of things political, and well enough adapted to the purpoſes both of hiſtory and popular eloquence, was, as that great orator is compelled to confeſs, unfit for the ſubjects of philoſophy.

And therefore, his tranſlating from a language ſo refined, copious, and elegant, and conformable to the tranſcendent and univerſal genius of the Greeks, was rational, and afforded him an opportunity of enriching his own tongue with a variety of elegant terms, borrowed or imitated from that noble language.

The education of a Roman gentleman was ſimilar to one born in Britain who learns French, though not upon the ſame account that a Roman learned Greek, the Engliſh language being acknowledged by all judges to be far ſuperior, in every reſpect, to that of the French;

French; but becauſe a Briton, by ſtudying the French language, profits by the taſte and accompliſhments of that learned and polite nation. This, therefore, is a part of education which is readily approved of, becauſe it is eaſily attained, and enlarges the ſphere of taſte and knowledge. But learning dead languages, is judged unneceſſary, except for thoſe who are to purſue the learned profeſſions, *viz.* divinity, law, and phyſic.

It appears evident, that taſte may be acquired by the Engliſh language only; and it is ſtill more evident, that, by the ſame means, an extenſive knowledge in arts and ſciences, in a word, of all uſeful and polite literature, may be alſo attained.

It is indeed an opinion blindly received, and ſwallowed down from age to age, without examination, that Latin is neceſſary to acquire the arts and ſciences. There is, however, no more

connection between Latin and ſcience, than between Engliſh and ſcience, nor between Latin and any one art, than between Engliſh and the ſame art. Will a man who underſtands Latin run, or wreſtle, or dance, or fence, better than if he knew but Engliſh? Will a clock-maker who knows Latin finiſh his work with greater accuracy? Will a commander, who has learned Latin, navigate a veſſel to the Eaſt or Weſt Indies better than one who ſpeaks Engliſh, French, Dutch, or Spaniſh? The knowledge of things is acquired by thought and attentive obſervation; and of arts by practice and experience; and it makes no difference in whatever language either of them is learned or expreſſed.

The finer arts, muſic, painting, and architecture, might have been invented at firſt juſt as well by one who thought and ſpoke in Engliſh, as by one who thought and ſpoke in Greek or in Latin. They, as well as other arts and ſciences,

ſciences, can be taught to greater advantage in Engliſh, than in either of the other two.

All the great diſcoveries in natural philoſophy, the true ſyſtem of aſtronomy, the theory of gravitation, the various improvements in optics and mechanics, are the productions of modern times.

What is already taught of them is done in Engliſh; mathematics are univerſally taught in that language; ancient as well as modern hiſtory, may be learned without recourſe to the dead languages. There is not, that I know of, a maſter in any college, who ſo much as pretends to teach in Latin, which, indeed, would be egregiouſly abſurd. They recommend Latin, they make no uſe of it, every one, as he ought to do, teaches in Engliſh.

In ſhort, on this head, which is the moſt important one, there is, there can be no controverſy. The diſpute muſt be upon claſſical learning; as if there

were a certain charm in Latin and Greek, that whoever underſtood theſe languages became men of taſte. Or as if Latin, (according to the vulgar belief) were neceſſary to make a gentleman and a man of ſenſe; but if ſuch skill were neceſſary to make a gentleman or a man of ſenſe, we know very few who could claim a title to either.

Of Latin and Greek our merchants in general are totally ignorant; the country gentlemen are as much ſo; and divines, lawyers, and phyſicians, know theſe languages much leſs than is commonly imagined.

All the ſenſible part of Great Britain, therefore, who have turned their thoughts upon right education, eſpecially ſuch as have written upon it, are univerſally of opinion, that it is much wiſer to ſet youth upon a courſe of education, every part of which is eaſily attainable, and of real uſe in public life, than to torture them with the dead languages, in which, at any rate, they could

could make but a ſcanty and ſuperficial proficiency, which they muſt immediately forget, and which, even if remembered, could never be of any uſe to them, either in the way of buſineſs or converſation.

It has now been fairly ſhown, that a gentleman or merchant may be thoroughly accompliſhed in all uſeful and polite literature, without the knowledge of any language but Engliſh: A language, which even all who have been ſo unfortunate as to have ſuffered ſuch a horrid waſte of time in learning Latin and Greek, are, after all, obliged to ſtudy for the purpoſes of properly tranſacting buſineſs, and making a figure in life.

It is really melancholy, and has been matter of grief to many, that, having been neglected in their early years, with regard to a grammatical knowledge of their own language, they are either altogether at a ſtand, or are obliged to begin the ſtudy of it at a time

of life, when their country as well as profeſſion, calls them forth to act their ſeveral parts on the great theatre of human life, with honour to themſelves, and with the approbation of their relations, friends, and of ſociety.

Let us ask, In what language do the peers and commons aſſembled in parliament ſerve their King and country? Do they harangue or debate in Latin? Do our divines pray, preach, or inſtruct in Latin? Do our lawyers plead in Latin? Do our merchants keep their books, or write their letters in Latin? No, far from it. It is in Engliſh the nobility and gentry defend their country, and ſerve their Prince in parliament; in Engliſh the divines inſtruct, the lawyers plead, and all ranks of people write their letters, and tranſact all their affairs.

What madneſs, then, to put boys, who are to follow trade and buſineſs (to the irreparable loſs of ſo much more uſeful inſtruction) to learn a language

in

in which they are never afterwards either to ſpeak or write?

A ſmattering in Latin would as readily make a coxcomb behind a counter, as a competent knowledge of it often makes a thorough-paced pedant of one bred a mere ſcholar. Yet few, ſays an anonymous writer, think their children qualified for a trade, till they have been whipped at a Latin ſchool for five or ſix years, to learn a little of that which they are obliged to forget, when in thoſe years right education would have improved their minds, and taught them to acquire habits of writing their own language eaſily under right direction, and this would have been uſeful to them as long as they lived.

The fatal conſequences attending the neglect of inſtructing youth early in a grammatical knowledge of their own language, are juſtly expoſed by the judicious Mr Nicol, who ſays, "Hath the child arrived to ſeven or eight years

of

of age, he mixes with a herd of boys at ſchool, where, under the pretext of teaching him Latin, no regard is had to his mother tongue. And what happens? What we ſee every day: A young gentleman who has had this education cannot read. For, to articulate the words, and join them together, I do not call reading, unleſs one can pronounce well, obſerve all the proper ſtops, vary the voice, expreſs the ſentiments, and read with a delicate intelligence. Nor can he ſpeak a jot better: A proof of this is, that he cannot write ten lines without committing groſs faults; and becauſe he did not learn his own language well in his early years, he will be ever after at a great loſs in tranſacting buſineſs, whether in ſpeaking or writing."

"I except a few," ſays he, "who being afterwards engaged by their profeſſion, or their natural taſte, cultivate their minds by ſtudy: And yet even they, if

if they attempt to write, will find by the labour compoſition coſts them, what a loſs it is not to have learned their own language in the proper ſeaſon."

Mr Sheridan, in his plan, obſerves what has been a general complaint, *viz.* "That, inſtead of preparing each youth for that ſphere of life in which he is afterwards to move; all are trained in one and the ſame courſe, which fits them for no one employment on earth. A ſmattering in two dead languages is all that is to be gotten by the preſent method of education; the art of wrangling, ſome ſmall knowledge in ſpeculative philoſophy, and ſome crude notions of impenetrable metaphyſics."

"Let it be remembered, that this mode was eſtabliſhed in times of Popery and arbitrary power; and admirably was it ſuited to the principle of ſuch a government. There were good reaſons then for making Latin and Greek the chief object, becauſe upon the revival

val of letters, a fund of the beſt and richeſt knowledge was diſcovered, which could then be come at no other way, but by viewing it in the original authors."

"Latin eſpecially, was neceſſary to the ſeveral profeſſions. The ſervice of the church was in Latin; books of law and phyſic in Latin; in Latin they wrote, and in Latin they converſed. So that there were good and ſubſtantial reaſons then for employing ſuch a number of years in the critical ſtudy of that language, which reaſons no longer ſubſiſt."

Mr Locke, in treating of this ſubject, puts the matter in the ſtrongeſt and moſt unanſwerable light. Speaking of tutors, he ſays, "But it is no wonder, if thoſe who make the faſhion, ſuit it to what they have, and not to what their pupils want."

"The faſhion being once eſtabliſhed, who can think it ſtrange, that in this,

as

as well as in all other things, it ſhould prevail? And that the greateſt part of thoſe who find their account in an eaſy ſubmiſſion to it, ſhould be ready to cry out, Hereſy, when any one departs from it?

'Tis nevertheleſs matter of aſtoniſhment, that men of quality and parts, ſhould ſuffer themſelves to be ſo far miſled by cuſtom and implicit faith.—— Reaſon, if conſulted, would adviſe, that their childrens time ſhould be ſpent in acquiring what might be uſeful to them when they come to be men, rather than to have their heads ſtuffed with a deal of traſh, a great part whereof they never do, 'tis certain, they never need to think on again, as long as they live; and ſo much of it as does ſtick by them, they are only the worſe for. This is ſo well known, that, ſays he, I appeal to parents themſelves, who have been at coſt to have their young heirs taught it, whether it be not ridiculous for their ſons

to

to have any tincture of that ſort of education when they come abroad into the world, whether any appearance of it would not leſſen and diſgrace them in company?"

And, by way of ridicule, he ſays, "That certainly muſt be an admirable acquiſition, and deſerves well to make a part in education, which men are aſhamed of, where they are moſt concerned to ſhow their parts and breeding."

In ſhort, the ſole end propoſed from inveterate cuſtom, is to make good Latin and Greek ſcholars, by which the tender minds of youth get a wrong bias; the moſt precious years of life are employed in that which will produce little future benefit to them, or advantage to the world; while that ſtudy which would contribute moſt to public and private proſperity, *viz.* religion, morality, and a grammatical knowledge of the

the Engliſh language, are utterly neglected.

Several quotations might be drawn from good writers tending to the ſame purpoſe; but from what has been already ſaid, the futility of a ſmattering in Latin and Greek is ſufficiently evident to every judicious and unprejudiced mind: And that, with regard to a proper diſcharge of buſineſs, and making a figure in the world, he truly has attained the ends of education, who can ſpeak and write his own language fluently and correctly; and who, by it alone, has acquired both taſte and ſcientific knowledge.

I doubt not but that I ſhall ſtand excuſed for uſing at times the word *ſmattering*, becauſe, perhaps, not one of a hundred that learns Latin or Greek ever attains to more than a mere ſmattering in theſe languages. If indeed a gentleman were thoroughly skilled in them, he would be poſſeſſed of what was e-

ſteemed in times of Popery a valuable accompliſhment. But the road to the acquiſition of a critical skill in theſe once properly denominated learned languages, being little ſmoother now than it was two hundred years ago; I am of opinion, that the Proteſtant gentlemen of theſe kingdoms, who ſay their prayers in Engliſh, unleſs a ſhorter and ſmoother road be pointed out than they themſelves travelled, will no longer force their ſons to take the ſame tedious and painful journey, eſpecially as they can now read accurate and elegant Engliſh tranſlations of all the beſt Latin and Greek authors, and thoſe too without loſs of time, without dread or fear.

But if (as many, no doubt, either from intereſt or prejudice, will ſtill maintain) a competent knowledge of Latin be abſolutely neceſſary for a gentleman; to exhibit a more rational and expeditious method of acquiring it, without loſing ſight of the main object,

the

the Engliſh language, would certainly be a very generous undertaking.

We ſhall ſee whether ſuch a method will not at laſt appear in the following plan.

A

PLAN

OF AN

ENGLISH Grammar-School Education.

FOR properly conducting an Engliſh education, with regard to the youth of both ſexes, from their firſt ſetting out, I do not preſume to dictate to teachers, but only to propoſe my ſentiments; not to diſguſt by a tedious and elaborate diſcourſe upon the ſubject; but juſt to offer ſome hints, concerning which, the ſagacious and expe-

rienced part have, it is hoped, been before-hand with me; and which even the leſs experienced will, in the courſe of their practice, eaſily improve.

Children ſhould be taught the alphabet, and the combination of letters into ſyllables, as it were by way of diverſion; and, in all their progreſs in ſyllabication, in order to preſerve the genuine ſweetneſs and benignity of their diſpoſitions, the teacher will put on the bowels of a parent, and inſtruct them with the utmoſt mildneſs, benevolence, and affability.

So far will a ſagacious teacher be from giving way to violent paſſions, or furly chidings, (whereby the genius might be blunted and depreſſed, and an early averſion contracted to every part of learning) that he will all along dexterouſly conceal that their leſſons have any tendency to, or the leaſt colour of a task.

When

When children come to read tolerably, they will be ready to task themſelves, eſpecially if what they read be entertaining, as well as inſtructive.

Every experienced teacher muſt have obſerved, that as ſoon as children find themſeves able to read a fable, or ſhort ſtory, they are very proud of it; and want no other ſpur to proceed with alacrity, than the maſter's keeping alive in their minds a warm, but laudable emulation.

Amongſt many other erroneous and vulgar opinions concerning education, this is truly one, namely, that ſurely any perſon may teach children the alphabet, to ſpell, and join ſyllables together, *&c.* but parents of ſagacity and penetration know better; and that it requires the greateſt skill and addreſs in a teacher to lay the foundation of a child's education; as it is then the dawning genius can be directed to a proper channel, early.

ly enlightened and improved, or miſſed, debaſed, and utterly marred.

The connection of parents with their children is a natural conſequence of the matrimonial connection; and the duties which the former owe the latter, reſult as naturally from that connection.

The feeble ſtate of children, ſubject to ſo many wants and dangers, requires their inceſſant care and attention; their ignorant and uncultivated minds demand their continual inſtruction and culture.

The firſt claſs of duties which parents owe their children, and which reſpect their natural life, comprehends protection, nurture, proviſion, the introducing them into the world in a manner ſuitable to their rank, fortune, and the like.

The ſecond order of duties regards the intellectual and moral life of their children, or their education in ſuch arts and accompliſhments as are neceſſary to qualify

qualify them for performing the duties they owe to themſelves and others.

As this was found the principal deſign of the matrimonial alliance, ſo the fulfilling of that deſign is the moſt important and dignified of all the parental duties.

In order, therefore, to fit the child for acting his part wiſely and worthily, as a man, a citizen, a creature of God; both parents ought to combine their joint wiſdom, authority, and power; and each apart, to employ thoſe talents which are the peculiar excellency and ornament of their reſpective ſex.

The father ought to lay out and ſuperintend their education; the mother to execute aud manage the detail of which ſhe is capable. The father ſhould direct the manly exertions of the intellectual and moral powers of his child: His imagination, and the manner of theſe exertions, are the peculiar province of the mother.

The

The father ſhould adviſe, protect, command, and by his experience and maſculine vigour, and that ſuperior authority which is commonly aſcribed to his ſex, brace and ſtrengthen his pupil for active life, for gravity, integrity, and firmneſs in ſuffering.

The buſineſs of the mother is to bend and ſoften her male pupil by the charms of her converſation, and the ſoftneſs and decency of her manners, for ſocial life, for politeneſs of taſte, and for the elegant enjoyments of humanity. To improve and refine the tenderneſs and modeſty of her female pupil, and form her to all thoſe mild domeſtic virtues, which are the peculiar characteriſtics and ornaments of her ſex.

In fine, to conduct the opening minds of their ſweet charge, through the ſeveral periods of their progreſs; to aſſiſt them in each period, in throwing out the latent ſeeds of reaſon and ingenuity; and in gaining freſh acceſſions of light and

and virtue: And at length, with all theſe advantages, to produce the young adventurers upon the great theatre of human life, to play their ſeveral parts in the ſight of their friends, of ſociety, and mankind!

How glorioufly does Heaven reward the task, when the parents behold thoſe dear images and repreſentatives of themſelves, inheriting their virtues as well as fortunes; ſuſtaining their reſpective characters gracefully and worthily; and giving them the agreeable proſpect of tranſmitting their name, with growing honour and advantage, to a race yet unborn!

Now, of all the duties parents owe their children, that of teaching them the arts and ſciences themſelves, hath not been the cuſtom in any civilized nation; becauſe few, in compariſon, were qualified for the important task; and thoſe who were, on account of the neceſſary

neceſſary duties of managing and providing for a family, had not leiſure.

'Tis true, we read of ſome who have taught their own children, particularly Cato, for as great a man as he was, and for all his having had ſo much buſineſs on his hands; not daring, as he might think, to truſt a matter of ſuch importance to any other perſon. For of ſuch ineſtimable value was right education held by the ancients, that when Greece was in all her glory, and long after, the tutorage of youth was eſteemed a moſt honourable employment; ſo that many of noble birth and eaſy fortunes, (as we learn from Plato, Cicero, Iſocrates, Ariſtotle, *&c.*) became preceptors, and took youth under their tuition.

It is certain, that the education of our youth, at their firſt ſetting out, eſpecially of ſuch who are, by their birth and fortune, to move in a more exalted and extenſive ſphere of action, is not conducted with that attention and propriety its

its importance merits. Parents themſelves are not ſufficiently cautious of what they, or others ſay before their children; and inſtead of early impreſſing their minds with juſt ſentiments of true honour, friendſhip, ſincerity, humanity, *&c.* by, as it were, accidental converſations, they often imbibe nothing elſe from the trifling and impertinent diſcourſes they hear, than pride, paſſion, ſelfiſhneſs, envy, malice, and falſhood.

The ſubſequent very ſenſible letter, by MrsPennington, on the neceſſity of beginning the formation of the temper in the earlieſt infancy, merits the attention of all concerned in teaching and managing children.

"*To* LOUISA.

"I can never be unwilling to comply with any requeſt of yours, my dear Louiſa, but little more can be added to the general directions my laſt contained,

and your own good judgment will ſuggeſt all that is neceſſary, without any aſſiſtance."

It will at once occur to you, that as opinions can as eaſily be made habitual as cuſtoms, it is a matter of great moment to give an early habit of thinking rightly, and that this will more effectually be done by the general tenor of the converſations that paſs in the hearing of children, than by any particular inſtructions addreſſed to themſelves.

Thus, for inſtance, if they always hear cleanlineſs mentioned as a matter of eſſential conſequence, finery with contempt, and thoſe people ſpoken of as inſignificant triflers who diſcover any regard to the ſhew of dreſs; they will inſenſibly acquire a habit of eſteeming cleanlineſs the only material part of their own dreſs, without paying any ſort of attention to the ornaments of it. I have ſeen the effect of this method in

a

a child, who, at four years old, gravely cenſured the weakneſs of a perſon's judgment that had admired his new buckles.

In the ſame manner, benevolence to mankind, compaſſion towards the brute and inſect creation, and every other good principle may be implanted in infancy, and inſenſibly improved and ſtrengthened in the mind, till right opinions are ſo habitually rooted, as to influence every part of their conduct through all future life; which is ſeldom, if ever, effected by formal precepts and grave inſtructions.

What children imbibe, as by accident, from the ſentiments of others, always make a ſtronger and more laſting impreſſion than any leſſons which appear to be intended peculiarly for themſelves. This may, perhaps, be owing to the conſtrained attention required in the latter caſe; whereas in the former, it is always voluntary, and, if not checked,

will be conſtant from their natural curioſity. This curioſity, properly managed, is the beſt ground you can have to work upon; yet I have often, with concern, heard children ſo ſeverely reprimanded for it, as to make them afraid of ſeeming to hear the converſations that paſſed in their preſence; on the contrary, not the leaſt notice ſhould apparently be taken of their attention, while every thing ſaid before them, ſhould be regulated by the expectation of it.

On this account chiefly, the bringing them into mixed company is injurious, as the contrariety of opinions will be apt to confuſe their minds, which, to be advantageouſly formed, muſt be uſed to a perfect ſameneſs of ſentiment in all with whom they converſe, or are attended by. Here alſo, the great difficulty is to meet with ſervants who will minutely obſerve every direction given them,

them, which is a point of ſo much conſequence as to deſerve the utmoſt care.

You will here ſee the neceſſity of extending your inſtructions to them, even to the moſt trifling circumſtances, that nothing may be left to their own judgment, which can never be depended on; and that thoſe ſervants who particularly belong to the nurſery ſhould only be admitted into it, nor, on any occaſion, others be allowed to converſe with them *there*, for reaſons too obvious to need repeating.

The impropriety of one cuſtom may not, perhaps, from its being ſo general, occur to you with all the ſtrength it deſerves; I mean that of promiſing wives and husbands as a diſtant reward for the good behaviour of children; to which may be added the no leſs abſurd practice of teaching them to give one another that appellation, almoſt as ſoon as they can ſpeak. "I believe, my dear Louiſa, you need only reflect ſeri-

ouſly upon the effect this muſt neceſſarily have upon their young minds, and on the conſequences that may naturally be ſuppoſed to follow from it, to ſuggeſt to yourſelf all I could ſay on the ſubject."

"Your judgment is ſufficient to direct you in all the new relations you are entering upon, and your invariable inclination to diſcharge your duty will ſecure a conſtant attention to the dictates of it; nor have I the leaſt doubt of your ſetting an example in every reſpect, worthy of imitation, and conſequently of your enjoying through life as great a ſhare of happineſs as this imperfect ſtate can admit of; to be increaſed only by that unalterable felicity beyond the grave, which muſt be the reward of virtue like yours.——This opinion continually affords the ſincereſt pleaſure to your, *&c.*"

That youth may never want a faithful and conſtant monitor to plead with them

them the cauſe of truth and right reaſon, diſcreet parents, and ſenſible maſters ought, for that ſalutary and important purpoſe, to play to one another's hands. Teachers will be often the better for attending to the obſervations of judicious parents; and parents again, by giving ear to thoſe of experienced teachers.

There is one thing which ought never to eſcape a maſter, and which, to teach to advantage, ought to be amongſt his earlieſt cares, that is, to ſtudy the diſpoſition and genius of each pupil, in order to give the mind a right bias; otherwiſe both maſter and ſcholar may be long at a loſs, by proceeding as in the dark.

Children would learn to read much ſooner and eaſier, were they taught (while the organs of ſpeech are flexible) to pronounce properly from the beginning; and, to acquire a graceful delivery, they ſhould, all the while, be taught juſt quantity, proper accent, emphaſis, cadence,

cadence, and pauſe. Theſe being the firſt principal requiſites towards a juſt and elegant pronunciation, I ſhall treat of each as briefly as is conſiſtent with perſpicuity.

I. *Of* QUANTITY.

Quantity is the meaſure of ſounds, and determines them to be long or ſhort. A long ſyllable takes double the time in pronouncing, that a ſhort one does; as mat, mate; her, here; fir, fire; rob, robe; tun, tune.

It is certain, that there is harmony of notes and ſounds in proſe, as well as in verſe, which depends on the quantity of expreſſion as to long and ſhort, loud and low, nearly the ſame as in muſic itſelf; which is nothing but a juſt modulation of ſounds abſtracted from verbal expreſſion.

Since, therefore, each of the vowels has a long and a ſhort ſound, whence ariſes

riſes quantity, which creates harmony, either in proſe or verſe; how unbecoming are diſcordant and jarring ſounds in the mouth of an otherwiſe polite gentleman or lady, or in that of a man of learning? And how diſadvantageous to a public ſpeaker, let his ſubject be ever ſo intereſting?

I ſhall adduce but a few examples, out of a multitude, to ſhew how North-Britons deſtroy juſt quantity, by expreſſing the long ſound for the ſhort, and the ſhort for the long; as, abhōr for abhŏr, abhōrrence for abhŏrrence, abōliſh for abŏliſh, thrōn for thrōne, munt for mount, muntain for mountain, funtain for fountain, amunt for amount, tўp for tȳpe, cairy for cărry, mairy for mărry, apoſtateeze for apoſtatīze, ſympatheeze for ſympathīze, ceevil for cĭvil, civileeze for civĭlīze, cōmfōrt for cŭmfŭrt, eetem for ītem, eer for īre, leer for lȳre, breer for brīar, deemond for diamond, maijeſty for măjeſty, *&c. &c.*

I do not mention the wrong expreſſion of the various ſounds of the vowels, when their ſounds paſs into one another, as they do more or leſs in all living languages, nor of their acute ſounds, all which, when properly uttered, create a harmony that warms and enlivens the hearers, ſo much that let a perſon, who has acquired an elegant pronunciation, harangue the public, though his matter be but very indifferent, and badly compoſed; yet he will command more attention, and his diſcourſe will have more effect upon his hearers, than the moſt elegant compoſitions delivered with an aukward and vitious pronunciation.

Quantity regulates the tone of voice in words, as emphaſis does in ſentences. So that the voice of a North-Briton is eaſily diſtinguiſhed from that of a South-Briton, though we do not ſee the perſons; nay, though we do not hear a word either of them ſays, the very tone will diſcover the country. The tone of the former,

former, though often rough with gutteral ſounds, is weaker, flatter, and leſs animating, and approaches too much to a monotony. The tone of the latter is more grand and elevated, by the various ſounds being uttered according to juſt quantity and accent; long, or ſhort; loud, or low; grave, or acute.

There are Scotch gentlemen indeed in London, whoſe pronunciation, and conſequently tone of voice, cannot be diſtinguiſhed from natives of the place: But then they applied themſelves vigorouſly to the ſtudy of it under the beſt maſters, and with the advantage of not imbibing the leaſt tincture of the provincial dialects, to which the generality of South-Britons are ſubjected. For the manner of pronouncing, which is uſual among the polite and learned, who are natives of the metropolis, is, in every country the ſtandard: And, what Horace ſays of the choice of words, namely, that the polite and learned, by their practice,

practice, eſtabliſh what is right, is equally true of the pronunciation of them.

Accent has not only been erroneouſly uſed for quantity, but has generally been accepted, and paſſed for pronunciation, and deemed a ſynonymous term.

Now, pronunciation is a proper utterance of articulate ſounds, according to the idiom of any language. Quantity meaſures the time of ſuch ſounds: And although accent and quantity are concomitants of pronunciation, or proper utterance, yet they differ in intention. For accent denotes the ſtreſs or elevation of the voice upon a certain ſyllable in a word; but does by no means, of its own nature, lengthen that ſyllable, which is evident from its being indifferently placed over long and ſhort ſyllables: Whereas quantity runs through all the ſyllables of a word, determining the length or ſhortneſs of them, and even of that ſyllable over which the accent is placed.

To

To put it beyond controverſy that accent is not pronunciation, numberleſs examples might be produced; ſuch as friar, clīent, impīety, īdolīze, agonīze, *&c.* which the people of North-Britain accent the ſame way as thoſe of South-Britain, but the former, (I mean all thoſe who retain the dialect called broad Scotch) do not pronounce the ſame way; for they ſay free-ar, cleeent, impee-ety, ſocee-ety, eedoleeze, agoneeze, *&c.*

To ſhow that accent is not quantity, we need only obſerve, that a monoſyllable cannot take an accent, being a monotone, or ſound uttered in one breath; though it admits of quantity, as it muſt be long or ſhort. It is quantity therefore that meaſures the time of a ſyllable in proſe, or the ſyllables of a foot in verſe: And when a ſyllable, or, which is the ſame, a vowel that is naturally ſhort in proſe, is made long in verſe, it is by a modulation or inflexion

of the voice, and not by the common accent; as,

Arms and the man I ſing, who, forc'd
by fate.

In this verſe no accent can take place, the words that compoſe it being monotones; but quantity is in every ſyllable, and there is, as in every verſe, cadence and pauſe.

II. *Of* ACCENT.

Accent is the elevation and inflexion of the voice upon a certain ſyllable in a word. The ſyllable, therefore, which takes the accent, is both louder and longer than the reſt; as in the noun *tórment*, the firſt ſyllable (tor) is louder and longer than the ſecond (ment) thus tormènt. So in the word *reconcíling*, the third ſyllable (cil) which takes the accent, is louder and longer than any of the

the reſt, thus, reconciling; it is louder by the accent, that is, the elevation of the voice; and longer by quantity, that is, the inflexion of the voice.

Now, without a due regard to accent, in which the very life of language conſiſts, ſpeech becomes diſagreeable, and often unintelligible; and for that reaſon, youth ought to be early acquainted with the nature and beauty of it, and to account for the proper utterance of every ſound in a word; by which they will be enabled to pronounce by rule; which will be a means to prevent their imitating or being miſled by the rude, unpoliſhed utterance of the vulgar.

It is remarkable, that though the pronunciation throughout the ſeveral counties of England differs more or leſs from the purity of the beſt ſpeakers; yet the accent is uniform over all. Hence ariſes another great diſadvantage in ſpeaking or reading, to which North-

Britons, in general, ſubject themſelves, namely, falſe accent. I ſhall here contraſt a few examples.

North-Britons lay the accent wrong in the following words, and ſay,

ácceſs		accéſs
ſúccеſs		ſuccéſs
áffiance		affiance
alíénat		álienate
alíenable		álienable
apoſtateéze		apóſtatize
diffícult		dífficult
diffículty		difficulty
chórography	for	chorógraphy
có'mography		coſmógraphy
démocracy		demócracy
excéllency		éxcellency
haráſs		háraſs
embarráſs		embárraſs
inexórable		inéxorable
intellígible		intélligible
unintellígibly		unintélligibly
irrevócable		irrévocable, *&c.*

III.

III. *Of* Emphasis.

As accent is the riſing or elevation of the voice upon a certain ſyllable in a word, ſo emphaſis is the elevation of the voice upon a certain word or words in a ſentence.

The emphatical word or words, being thoſe which carry an importance in themſelves, and on which the ſenſe of the reſt depends, muſt always, whereever they are found, whether in the beginning, middle, or end of a ſentence, be pronounced with a fuller and ſtronger ſound of voice; as in theſe ſatyrical words from Horace.

Get pláce and wéalth, if poſſible, with gráce,
If not, by ány means get wéalth and pláce.

The emphatical word or words may be generally found out by putting the queſtion; as, What muſt I get? Anſwer. Pláce and wéalth. Here pláce and wéalth are the emphatical words. How muſt I get them? Anſwer. With gráce. Here grace is the emphatical word. If not with grace, How? Anſwer. By ány means. Get what? Anſwer. Wéalth and pláce.

When two words are ſet in contraſt, or in oppoſition to one another, they are both emphatical; as, He is the ty'rant, not the fáther of his people. His ſubjects féar him, but do not lóve him. Here tyrant, father, fear, and love, are the emphatical words, being put in oppoſition to one another.

Some ſentences are ſo full, ſolemn, and comprehenſive, as to fix an emphaſis upon every word, as worthy of obſervation: As, "As for ſléep, and wíne, and féaſts, and ſtrúmpets, and bágnios, and réſt, that through cuſtom grow every day

day more and more bewitching, *&c.*" O woóds, O foúntains, híllocks, dáles, and bówers, *&c.*

The following example has a ſolemn effect, every word being emphatical.

"Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? For I am perſuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus, our Lord."

Sentences often become equivocal, that is, contain in them more ſenſes than one; and we can only underſtand the ſenſe intended by obſerving on what word the emphaſis is laid. For example; Will you ride to town to-day? This ſentence is capable of being taken in four different ſenſes, according to the different

different words on which the emphaſis is placed. If it be laid upon the word *you*, that is, Will *you* ride to town to-day? The anſwer may be, No; but my ſervant will. If the emphaſis be laid on the word *ride*, that is, Will you *ride* to town to-day? The anſwer may be, No; but I intend to walk it. If upon *town*, that is, Will you ride to *town* to-day? The anſwer may be, No; for I deſign to go into the country. If the emphaſis be laid upon *to-day*, the anſwer may be, No; but I intend to go to-morrow.——Hence the importance of proper emphaſis, in order to determine the ſenſe of what we read.

Therefore,

1. Monotony ſhould be carefully avoided; and, as the reverend Mr Maſon obſerves, the voice ſhould expreſs, as near as poſſible, the very ſenſe or idea deſigned to be conveyed by the emphatical word, by a ſtrong, rough, and violent,

violent, or a ſoft, ſmooth, and tender ſound.

Thus, the different paſſions of the mind, are to be expreſſed by a different tone of voice. Love, by a ſoft, ſmooth, languiſhing voice; anger, by a ſtrong, vehement, and elevated voice; joy, by a quick, ſweet, clear voice; ſorrow, by a low, flexible, interrupted voice; fear, by a dejected, tremulous, heſitating voice; courage has a full, bold, and loud voice; and perplexity, a grave, ſteady, and earneſt one.

Briefly, in exordiums, the voice ſhould be low, but yet heard; in narrations, diſtinct; in reaſoning, ſlow; in perſuaſions, ſtrong; it ſhould thunder in anger; ſoften in ſorrow; tremble in fear; and melt in love.

2. The variations of the emphaſis muſt not only diſtinguiſh the various paſſions deſcribed, but the ſeveral forms and figures of ſpeech in which they are expreſſed. For inſtance, in a proſopopeia,

peia, (that is, perſonification, when things inanimate are addreſſed to, and made to ſpeak as if they had life and rational ſouls) we muſt change the voice, as the perſon introduced would.

In antitheſis, (that is, when contraries are oppoſed to each other) one contrary muſt be pronounced louder than the other.

In a climax, (that is, when the ſentence riſes gradually) the voice ſhould always riſe with it.

In dialogues, the voice ſhould alter with the parts. In repetitions, it ſhould be loudeſt in the ſecond place. Words of diſtinction, or of praiſe or diſpraiſe, muſt always be pronounced with a ſtrong emphaſis.

But to acquire a maſterly elocution, one muſt not only take in the full ſenſe, but enter into the ſpirit of an author; for none can convey the force and fulneſs of his author's ideas to another, till he feels them himſelf; or read a

diſcourſe

diſcourſe to advantage he does not underſtand and taſte. And therefore, the great rule which the maſters of rhetoric ſo much preſs can never enough be remembered. "That to make a man ſpeak well, and pronounce with a right emphaſis, he ought thoroughly to underſtand all that he ſays; be fully perſuaded of it; and bring himſelf to have thoſe affections which he deſires to infuſe into others." For when a man is vehemently moved with the paſſion he would inſpire other people with, he ſpeaks with ſpirit and energy, and will naturally break out into all the ſuitable and moving expreſſions of an undiſſembled eloquence.

We ſee illiterate people in grief, anger, joy, *&c.* utter their paſſion with more vehemence and fluency than the moſt learned, who are not heartily intereſted in the matter, nor thoroughly warmed with the paſſion they deſcribe. What the ſpeaker is, for the moſt part, the

the audience will be. If he be zealouſly concerned, they will be attentive; if he be indifferent, they will be perfectly careleſs and cold: And, as fire kindles fire, ſo life and heat in the ſpeaker enliven and inſpirit the hearer.

IV. *Of* CADENCE.

The fourth requiſite for a graceful delivery in reading or ſpeaking, is cadence.

Cadence is directly oppoſite to emphaſis; for as emphaſis is the elevation, cadence is the falling of the voice; and generally takes place at the end of a ſentence, unleſs it cloſes with an emphatical word.

Sentences are every where to be met with, where cadence takes place at the end; but when the ſentence runs to ſome length, cadence takes place in the middle; as in the following ſentence, in which cadence takes place twice in the middle,

middle, and the third time at the end. As, " The perfection of virtue is to give reaſon free ſcope, to obey the authority of conſcience with alacrity; to exerciſe the defenſive paſſions with fortitude; the private with temperance; the public with juſtice; and all of them with prudence;——that is, in a due proportion to each other; and an entire ſubſerviency to a calm and diffuſive benevolence;——to adore and love God with a diſintereſted and unrivaled affection; and to acquieſce in his providence with a joyful reſignation."——

Here is one amongſt ſeveral examples, where cadence does not take place at the end of a ſentence, when it ends with an emphatical word; being the cloſe of Moloch's fierce ſpeech in Paradiſe Loſt.

——And by proof we feel
Our pow'r ſufficient to diſturb his heav'n;

And with perpetual inroads to alarm,
(Tho' inacceſſible) his fatal throne;
Which, if not victory, is yet *revenge*.

Here the voice riſes, inſtead of falling; and the fierceneſs and deſperation of the whole ſpeech, ought, as it were, to be expreſſed in this one word *revenge*.

But beſides cadence of voice, there is a cadence of ſtyle: And that is, when the ſenſe being almoſt expreſſed and perfectly diſcerned by the remaining words (which are only neceſſary to complete the period) gently fall of themſelves without any emphatical word among them: And, if the author's language be pure and elegant, his cadence of ſtyle will naturally direct the reader's cadence of voice.

But it ſhould be obſerved, that there is often a neceſſary cadence of voice for ſeveral ſentences together; this ſometimes takes place in the middle of a ſpeech,

ſpeech, after ſome warm and affecting expoſtulations; and is very beautiful, as it both relieves the ſpeaker, and creates attention in the hearers. Such is the cloſe of Junius Brutus's ſpeech to the deputies of the ſenate; after a run of the warmeſt arguments and moſt animating expoſtulations, he concludes with a fall of voice, thus: "Let us on both ſides avoid ſuch heavy misfortunes; let us not loſe the happineſs of our ſeparation; ſuffer us to depart from a country where we are loaded with chains like ſo many ſlaves, and where, being reduced to be only farmers of our own inheritances, we are forced to cultivate them for the profit of our tyrants.——So long as we have our ſwords in our hands, we ſhall be able to open ourſelves a way into more fortunate climates; and wherever the Gods ſhall grant us to live in liberty, there we ſhall find our country."

Such a cadence of voice is truly natural, after a continued elevation of voice; and public ſpeakers ſhould attend to this particular, which ſeldom or never fails to have a ſtriking effect upon the hearers.

V. *Of* PAUSE.

Writing being the very image of ſpeech, ſeveral points were invented, not only to prevent any obſcurity in the ſenſe, but alſo to mark the diſtance of time or proper pauſes in reading or ſpeaking. For reading is nothing but ſpeaking what one ſees in a book, juſt as if he were expreſſing his own ſentiments as they riſe in his mind.

There are two faults too often to be met with in books, which may embarraſs even a good reader, *viz.* 1. The wrong arrangement of the words and members of periods, which creates ambiguity. 2. Wrong punctation.

1. A proper arrangement of the words and members of a period contributes to a ſenſe of order, elegance, and perſpicuity: But a wrong arrangement will be always perplexing and diſguſting to both reader and hearer. For tho', as a great writer obſerves, an accurate punctation may remove an ambiguity, yet it will never produce that peculiar beauty which is perceived when the ſenſe comes out clearly and diſtinctly by means of a happy arrangement.

2. Wrong punctation. Though one may, in a good meaſure be directed by the points, yet a good reader will not always truſt to them, knowing very well, that few books are exactly pointed.

There are ſix points conſidered as intervals in reading, *viz.* comma, ſemicolon, colon, period, interrogation, and admiration.

Theſe points have been judged ſufficient to diſtinguiſh the ſenſe; but

their number is defective with reſpect to the requiſite variety of pauſe; and for directing to a juſt and well regulated pronunciation. We have only two points as ſigns for varying the tone of voice in reading, *viz.* interrogation and admiration.

The other points by no means direct to all the variety of pauſe, nor to a natural and graceful variation of the voice, which, together with proper emphaſis and cadence, muſt depend greatly on the taſte and judgment of the reader.

With reſpect to time, the firſt four of theſe points are ſaid to bear a muſical proportion to one another: A comma ſtopping the voice while we can tell one; the ſemicolon two; the colon three; and the period four. But this rule will be found to be too exact for practice. For in ſome caſes there is no pauſe to be made at a comma, eſpecially

ly when placed before relatives to render the ſenſe clear.

Sometimes we ſee a comma where there ought to be a period; as in Achilles's reply to Ulyſſes's ſpeech.

——————Ulyſſes,—hear
A faithful ſpeech that knows nor art nor fear.

Here Ulyſſes ſhould be ſpoken as a whole ſentence.

Short periods comprehending much in a few words, may often receive additional force by a pauſe betwixt the nominative and the verb; as,

Scarce had I ſpoke, when Pantheus with a groan,
Troy;——is no more! her glories now are gone.

Though there be no point at *Troy*, in any edition, yet the ſenſe here, as in every

every ſuch caſe, requires the pauſe of a ſemicolon, at leaſt.

A point of interrogation always raiſes the voice. Interrogatory ſentences, in general, riſe gradually to the end; and the emphatical word, or that upon which the ſtreſs of the queſtion lies, is often the laſt in the ſentence. As, Can a clean thing come out of an unclean? Can any good come out of Nazareth? Here the emphatical words are *unclean* and *Nazareth*, which are therefore pronounced louder than the reſt of the words. Can the Ethiopian change his hue, or the leopard his ſpots? Here are two emphatical words, *viz. hue* and *ſpots;* becauſe the ſentence conſiſts of two interrogatory members, *viz.* Can the Ethiopian change his hue? Or can the leopard change his ſpots?

Therefore, in long ſentences of this nature, all the members being in effect ſo many interrogatory ſentences, every one emulous of a graceful delivery will conſider,

conſider, that the laſt word of every member is emphatical, that is, elevates the voice, though but a comma follow it; and the point of interrogation be ſuſpended till the cloſe of the ſentence.

The following interrogatory ſentence is not among the longeſt to be met with, though it conſiſts of ſeven members: Thus, "What manner of day do we think that will be, when the heavens ſhall put on *mourning*; 1. When this whole earth ſhall totter and quake as a leaf before the *wind*; 2. When the ſun and moon ſhall loſe their *light*; 3. The ſtars drop from their *orbs*; 4. The ſea forſake its *channels*; 5. The earth be drowned in a deluge of *blood*; 6. And the whole world at laſt on a *flaming fire*?"

Now there are more emphatical words in this ſentence than thoſe ſeven which end the ſeven members; but then they are not ſo conſpicuouſly loud as the laſt word on which the force of each

each member reſts. Thus, the emphatical words are not ſo diſcernible to the ear in interrogatory ſentences, as in others, becauſe the laſt word of the queſtion (upon which generally, the ſenſe depends) being loudeſt, draws the attention moſt, and makes the reſt to be leſs diſtinguiſhed.

The point of admiration, which is always expreſſive of ſome paſſion, generally elevates the voice. But the different paſſions and emotions of the ſoul are ſubject to different emphaſes and tones of voice, which thoſe only who have ſtudied nature can properly feel and utter.

As to the time of the pauſe after the two points of interrogation and admiration, though, in general, it ought to be equal to that of a period, or at leaſt a colon; yet its length cannot always be regularly aſcertained; depending much upon the nature and importance of the one, and the paſſion or emotion

emotion effected by the other. Nay, it often happens, in reſpect of the other points, that the ſtrain of the matter ſhows a propriety or beauty, in holding the pauſe beyond the proper length of the point; particularly when any thing ſtriking has been uttered; by which means the hearers have time to ruminate upon it, before the matter which follows can put it out of their thoughts.

I ſhall juſt mention another diſtinction of pauſe, *viz.* parentheſis. This is a ſentence inſerted within another ſentence, as an illuſtration of the ſenſe; though it may be left out, and the ſtructure of the ſentence remain entire. It is always pronounced with a lower and quicker tone of voice than the main ſentence within which it is included; and requires the pauſe of a comma at the beginning and end: As, "For even Servius Tullius, the ſon of a captive woman (no body knows who his father was)

was). obtained the kingdom, as the reward of his wiſdom and virtue."

The beſt writers have the feweſt parentheſes, which makes their language agreeable both to readers and hearers. A long parentheſis is diſagreeable; and ſeveral crowding upon one another is a ſign of weakneſs and perplexity in the writer: They confound the reader, and conſequently diſguſt the hearers.

I ſhall cloſe this principal requiſite with one general rule.

Where the periods are very long, a reader may take breath at a colon or ſemicolon, and ſometimes at a comma; but never where there is no ſtop at all. And, that he may not be under a neceſſity to take freſh breath before he comes to a proper pauſe, he will look forward to the cloſe of the ſentence; and meaſure the length of it with his eye before he begins it; that, if it be long, he may take in a ſufficient ſupply of breath to carry him to the end of it.

To

To break a habit of taking breath too often in reading, he ſhould accuſtom himſelf to read long periods; ſuch, for inſtance, as the firſt ſixteen lines in Milton's Paradiſe Loſt.

I have now, as was propoſed, briefly treated of the firſt principal requiſites towards a juſt and elegant pronunciation; namely, quantity, accent, emphaſis, cadence, and pauſe. On the whole, then, as Mr Sheridan juſtly obſerves, "Whoever attempts to pronounce words without obſervation of accent, really does not utter words, but ſyllables, ſo whoever attempts to pronounce ſentences without emphaſis, does not utter ſentences, but words. So that in ſpeech, words are the body, pauſes and ſtops give it ſhape and form, and diſtinguiſh the ſeveral parts of the body; but accent and emphaſis are the life, blood, and ſoul, which put it in motion, and give it power to act*."

* I have not here treated of the proper utterance of the ſimple ſounds, I mean the various

To know whether youth accent from judgment, as well as from the ear, the maſter ſhould point out a long word, make them pronounce it, and tell upon what ſyllable rhe accent lies. For example, *Mediterránean*, where the accent lies upon the fourth ſyllable. After, let them accent every ſyllable from the beginning to the end alternately, always pronouncing the whole word; if they raiſe their voice properly on each ſyllable, and let the reſt glide away more rapidly, and be leſs heard than the one they accent, then the maſter knows that they underſtand what is meant by accent; which will ſecure them all their

rious ſounds of the vowels and diphthongs, when theſe ſounds paſs into one another; having already largely written on this head, in the introduction to my eſſay towards eſtabliſhing a ſtandard for an elegant and uniform pronunciation of the Engliſh language, throughout the Britiſh dominions. But whoever is ignorant of thoſe ſounds, or tetains a provincial pronunciation, ought not to preſume to teach.

their lives after from being miſled by the unpoliſhed utterance of the vulgar.

To bring youth to read with a proper emphaſis, the maſter may mark with his pen the emphatical words in each leſſon for ſome time; and by firſt reading over every leſſon himſelf, they will, in a ſhort time, become acquainted with what may be emphatically called the ſoul of ſpeech.

But as the deſign of this plan was, that youth ſhould not only be taught to read gracefully, but, as they grew up, to ſpeak eloquently; it will be neceſſary, in order to their acquiring a maſterly elocution and proper action, to exhibit a few rules, gathered, chiefly, from the beſt writers on oratory. I ſhall begin with ſome obſervations on bad delivery, which is eaſily perceived by, and diſguſtful even to the vulgar.

I. FAULT.

The firſt fault in delivery is, when the voice is too loud; this is always diſagreeable to hearers of good taſte; who look upon it to be the effect either of ignorance or affectation.

Beſides, an over-ſtrained voice is very inconvenient to the ſpeaker, as well as diſguſting to judicious hearers. It exhauſts his ſpirits to no purpoſe; and takes from him the proper management and modulation of his voice, according to the ſenſe of his ſubject: And, what is worſt of all, naturally leads him into a tone.

Every man's voice, indeed, ſhould fill the place where he ſpeaks; but if it exceeds its natural key, it will be neither ſweet, ſoft, nor agreeable; becauſe he will not be able to give every word its proper and diſtinguiſhing ſound.

II.

II. Fault.

The ſecond fault is, when the voice is too low. This is not ſo inconvenient to the ſpeaker, but it is as diſagreeable to the hearers as the other extreme. It is always diſguſting to an audience to obſerve any thing in the reader or ſpeaker that looks like indolence or inattention.

To manage the voice properly, theſe two extremes ſhould be avoided. And, perhaps, the beſt rule for this purpoſe, is, carefully to preſerve the key of the voice, and at the ſame time to adapt the elevation and ſtrength of it to the condition and numbers of the perſons you ſpeak to, and the nature of the place you ſpeak in.

It would be as ridiculous in a general, when haranguing an army, to ſpeak in a low languid voice, as in a perſon who reads a chapter in a family to ſpeak in a loud and eager one.

III. FAULT.

The third fault in delivery is a thick, haſty, cluttering voice.——This is often owing to a defect in the organs of ſpeech, or a too great flutter of the animal ſpirits, but oftener to a bad habit uncorrected.

The great diſadvantage that attends a too precipitate pronunciation in reading or ſpeaking is, that the hearers loſe the benefit of half the good things they hear, who would fain remember, but cannot: Therefore, a ſpeaker ſhould always have a regard to the memory, as well as the underſtanding of his hearers.

A quick manner of reading may do well enough in examining leaſes, peruſing indentures, or reciting acts of parliament, where there is always a great redundancy of words; or in reading a newspaper, where there is but little matter that deſerves our attention: But it is very

very improper in reading books of inſtruction, devotion, and eſpecially the ſacred Scriptures, where the ſolemnity of the ſubject, or the weight of the ſenſe, demands a particular regard.

IV. Fault.

Every public ſpeaker ſhould beware of monotony, or a dull uniform tone of voice, which not being attended either by cadence or emphaſis, is alſo a great diſadvantage to an audience, by depriving them of reaping any benefit from the moſt intereſting parts of the ſubject, which ſhould always be diſtinguiſhed or pointed out by the pronunciation: *For a juſt pronunciation is a good commentary.*

V. Fault.

The greateſt and moſt common fault of all, is reading with a tone.——No habit

habit is more eaſy to be contracted than this, or more hard to be conquered. This unnatural tone in reading or ſpeaking is various; but whatever it be, it is always diſguſting to perſons of delicacy and judgment.

Some affect an awful and ſtriking tone, attended with ſolemn grimace, as if they would move you with every word, whether the weight of the ſubject bear them out or not.——This is what perſons of a gloomy melancholy caſt of mind are moſt apt to give into.

Again, ſome have a ſinging or canting note, and others aſſume a high, ſwelling, theatrical note; who being ambitious of the fame of fine orators, lay too much emphaſis on every ſentence, and thereby tranſgreſs the rules of true oratory.

To cure theſe faults.

To cure a thick and cluttering voice; one whoſe buſineſs it is to read or ſpeak in public, ſhould accuſtom himſelf, both in converſation and reading, to pronounce every word diſtinct and clear. He ſhould obſerve with what deliberation ſome converſe and read, and how full a ſound they give to every word, and imitate them.

By no means ought we to contract our words, or run two or three into one, as ſome do. Contracting of words may do well enough in converſation, or in reading familiar dialogues, but it is not ſo decent in grave and ſolemn ſubjects; eſpecially in reading the ſacred Scriptures.

To break a habit of reading and ſpeaking too faſt, a public ſpeaker ſhould attend diligently to the ſenſe, weight, and propriety of every ſentence, and of every

every emphatical word in it. This will not only be an advantage to himſelf, but a double one to his hearers: For it will at once give them time to do the ſame, and excite their attention, when they ſee his is fixed. A ſolemn pauſe, after a weighty thought, is very beautiful and ſtriking. A well-timed ſtop gives as much grace to ſpeech, as it does to muſic.

Let a public ſpeaker imagine that he is reading or ſpeaking to perſons of ſlow and unready conceptions, and let him not meaſure the apprehenſion of his hearers by his own; if he do, he may poſſibly out-run theirs. Therefore, he ſhould be very deliberate in pronouncing his words, that the ſenſe of them may not be loſt. The eaſe and advantage that will redound both to the reader and hearer from a full, free, and deliberate pronunciation is hardly to be imagined.

There is no occaſion to lay down a rule for avoiding a too ſlow pronunciation,

tion, that being a fault which few are guilty of. However, to avoid all kinds of unnatural tones, the only rule for a public ſpeaker is, to endeavour to ſpeak with the ſame eaſe and freedom he would do on the ſame ſubject in private converſation.

We hear no body converſe in a tone, unleſs they have the brogue of ſome other country, or have got into a habit, as ſome have, of altering the natural key of their voice when they are talking of, or reading ſome ſerious ſubject in religion. But there can be no reaſon in the world, that when, in common converſation, we ſpeak in a natural voice, with proper accent and emphaſis, yet, as ſoon as we begin to read or talk of religion, we ſhould immediately aſſume a ſtiff, aukward, unnatural tone. If we are indeed deeply affected with the ſubject we read or talk of, the voice will naturally vary according to the paſſion excited: But if we vary it unnaturally,

only

only to ſeem affected, or with a deſign to affect others, it then becomes a tone, and is offenſive to every one of taſte.

Let a reader or ſpeaker then, attend to the ſubject, and deliver it juſt in ſuch a manner as he would do if he was talking of it. This is a general and moſt important rule; which, if carefully obſerved, will correct almoſt all the faults of a bad pronunciation, and give the ſpeaker an eaſy graceful delivery, agreeable to all the rules of a right elocution: For however apt we are to tranſgreſs them in reading, we follow them naturally and eaſily enough in converſation.

"Let, ſays Dr Watts, the tone and ſound of your voice in reading be the ſame as it is in ſpeaking; and do not affect to change that natural and eaſy ſound wherewith you ſpeak, for a ſtrange, new, aukward one, as ſome do when they begin to read, which would almoſt

moſt perſuade our ears, that the ſpeaker and the reader were two different perſons, if our eyes did not tell us the contrary."

A public ſpeaker ſhould endeavour to keep his mind collected and compoſed; and guard againſt that flutter and timidity of ſpirit, which is the common infelicity of young, and eſpecially baſhful perſons, when they firſt begin to read or ſpeak in public.——This is a great hinderance both to their pronunciation and invention; and at once gives both themſelves and hearers an unneceſſary pain. It will by conſtant oppoſition wear off. And, for that purpoſe, let the ſpeaker be wholly engaged with his ſubject, and when his mind is intent upon, and warmed with it, it will forget that awful deference it before paid to the audience, which was ſo apt to diſconcert it.

"If the ſight of his hearers, ſays the reverend Mr Maſon, or any one of them,

diſcompoſe him, he ſhould keep his eyes from them."

He ſhould be ſure to keep up a ſpirit and energy in the expreſſion; and let the voice naturally vary, according to the variation of the ſtyle and ſubject.

Whatever be the ſubject, it will never be pleaſing if the ſtyle be low and flat; nor will the beauty of the ſtyle be diſcoveted if the pronunciation be falſe and provincial.

A public ſpeaker ſhould be acquainted with all the avenues to the heart. And, for this purpoſe, he ſhould above all ſtudy nature. By this is meant the ſtudy of his own natural diſpoſitions and affections, as well as thoſe of others: For ſome are much more eaſily impreſſed and moved one way, and ſome another: And he ſhould conſider, that though there may be many in his audience that have quick and ready conceptions, yet, in general, there are more whoſe conceptions are but ſlow. Let him then never

never ſpeak too quick; and take care that he never begin too loud.

The eaſe with which a ſpeaker goes through a long diſcourſe, and his ſucceſs with his audience, depend much on his ſetting out in a proper key:——If he begin too loud, how is he afterwards to riſe to a higher note, or ſwell his voice as the more pathetic ſtrains may require? The command of the voice therefore, in this reſpect, is to be ſtudied early.

The force or pathos, with which a ſpeech is to be delivered, is to increaſe as the ſpeech goes on. The ſpeaker is to grow warm by degrees, as the chariot-wheel, by its continued motion: Not to begin in a pathetic or boiſterous ſtrain, becauſe the audience are by no means prepared to go along with him.

What, for example, is more offenſive to the ear, than for a pleader to open his cauſe in a boiſterous manner? Such a manner might, perhaps, pleaſe the vul-

gar, and his client, if among that number, who might imagine the gentleman, with reſpect to his cauſe, to be truly in very good earneſt. But ſuch a manner will always be diſguſting to perſons of taſte and judgment.

Hence ariſes a very great error which has been too inconſiderately received, even by ſome judicious perſons, *viz.* that a public ſpeaker's ſhowing himſelf to be in earneſt, will alone ſecure him of duly affecting his audience. Were this true, the enthuſiaſtic rant of the fanatic, who is often very much in earneſt, ought to pleaſe the judicious; in whom, on the contrary, we know it excites only laughter or pity.

It is granted, that nature is the rule by which we are to ſpeak, and to judge of the propriety in ſpeaking: And every public ſpeaker who faithfully follows that univerſal guide, commands attention and approbation. But a ſpeaker may, by deviating into ſome incorrigible abſurdity of manner, expreſs the real and

and warm ſentiments of his heart, in ſuch an aukward way, as ſhall effectually defeat his whole deſign upon thoſe who hear him, and render himſelf the object of their ridicule.

It is not enough, as Quintilian ſays, to be a human creature to be a good ſpeaker. Therefore, as on one hand it is not true, that a ſpeaker's ſhowing himſelf in earneſt is alone ſufficient, ſo, on the other, it is certain, that if he does not ſeem in earneſt, he cannot but fail of his deſign.

There is a true ſublime in delivery, as in the other imitative arts; in the manner, as well as in the matter of what an orator delivers. For, as in poetry, painting, ſculpture, muſic, and the other elegant arts, the true ſublime conſiſts in a ſet of noble, maſterly ſtrokes, ſuperior to florid littleneſs; ſo it is in delivery. The accents are to be clear and articulate, every ſyllable ſtanding off from that which is next to it. The

inflexions of the voice are to be ſo diſtinctly ſuited to the matter, that the humour or paſſion might be known by the ſound of the voice only, where there could not be one word heard.

The variations of the voice are to be (like the full ſwelling folds of the drapery in a fine picture) bold, and free, and forcible.

True eloquence does not wait for cool approbation.——Like irreſiſtible beauty, it tranſports, it raviſhes, it commands the admiration of all who are within its reach. If it allows us time to criticiſe, it is not genuine. It ought to hurry us out of ourſelves, to engage and ſwallow up our whole attention; to drive every thing out of our minds beſides the ſubject it would hold forth, and the point it wants to carry.——The hearer finds himſelf as unable to reſiſt it, as to blow out a conflagration with the breath of his mouth, or to ſtop the ſtream of a river with his hand.——His paſſions are

no

no longer his own. The orator has taken poſſeſſion of them; and, with ſuperior power, works them to whatever he pleaſes.

There is no earthly object capable of making ſuch various and forcible impreſſions upon the human mind, as a conſummate ſpeaker. In viewing the artificial creations which flow from the pencil, the critical eye is indeed delighted to a high pitch; and the delight is rational, becauſe it flows from ſources unknown to beings below the rational ſphere. But the ear remains wholly unengaged and unentertained.

In liſtening to the raptures of muſic by the beſt performers, the flood of pleaſure is almoſt too much for human nature. But here again the eye has not its gratification.

It is only the elegant ſpeaker, who can at once regale the eye with the view of the moſt amiable object, the human form in all its glory; the ear with the original

original of all muſic; the underſtanding with its proper and natural food, the knowledge of important truth; and the imagination with all that in nature, or in art, is beautiful, ſublime, or wonderful: For the orator's field is the univerſe, and his ſubjects are all that is known of God and his works; of ſuperior natures, good and evil, and their works; and of terreſtrials and theirs.

In a conſummate ſpeaker, whatever there is of corporeal dignity or beauty, the majeſty of the human face divine, the grace of action, the piercing glance, or gentle languiſh, or fiery flaſh of the eye, whatever of lively paſſion or ſtriking emotion of mind, whatever of fine imagination, of wiſe reflection, or irreſiſtible reaſoning; whatever of excellent in human nature, all that the hand of the Creator has impreſſed of his own image upon the nobleſt creature we are acquainted with, all this appears in the conſummate ſpeaker to the higheſt advantage.

vantage. And whoever is proof againſt ſuch a diſplay of all that is noble in human nature, muſt have neither eye, nor ear, nor paſſion, nor imagination, nor taſte, nor underſtanding!

But, as under the word *pronunciation* the ancients comprehended action, as well as elocution, it will be neceſſary, for the ſake of ſuch youth whoſe rank or profeſſion may call upon them to ſpeak in public, to make ſome brief obſervations conceruing it.

The action, then, which cannot be too early taught, ſhould be as eaſy and as natural as the elocution; and, like that, muſt be varied and directed by the paſſions.

An affected violence of motion is as diſguſtful as an affected vehemence of voice. Every part of the human frame contributes to expreſs the paſſions and emotions of the mind, and to ſhow in general its preſent ſtate.

The

The head is ſometimes erected, and ſometimes hung down; ſometimes drawn back with an air of diſdain; ſometimes ſhows by a nod a particular perſon or object; gives aſſent or denial by different motions; threatens by one ſort of movement; approves by another, and expreſſes ſuſpicion by a third. 'Tis true, moſt of theſe motions more particularly belong to the ſtage, eſpecially in pantomime entertainments.

The arms are ſometimes both thrown out, ſometimes the right alone, but never the left alone, unleſs in an addreſs to the audience on the left. In addreſs, either to the right or left, care muſt be taken that the body be not turned, only the head; the eyes looking, as it were, directly over the out-ſtretched arm. Sometimes the arms are lifted up as high as the face, to expreſs wonder; ſometimes held out before the breaſt, to ſhow fear; ſpread forth with the hands open, to expreſs deſire or affection. The hands

hands aae clapped in ſurprize; and in ſudden joy and grief, the right hand clenched, and the arms brandiſhed to threaten. The two arms ſet akimbo, to look big, and expreſs contempt or courage.

With the hands, as Quintilian ſays, we ſollicit, we refuſe, we promiſe, we threaten, we diſmiſs, we invite, we intreat, we expreſs averſion, fear, doubting, denial, asking, affirmation, negation, joy, grief, confeſſion, penitence.

With the hands we deſcribe, and point out all circumſtances of time, place, and manner of what we relate; we excite the paſſions of others, and ſoothe them; we approve and diſapprove, permit, or prohibit, admire or deſpiſe.

The hands ſerve us inſtead of many ſorts of words; and where the language of the tongue is unknown, that of the hands is underſtood, being univerſal and common to all nations.

The

The legs advance or retreat, to expreſs deſire or averſion, love or hatred, courage or fear; and produce exultation, or leaping in ſudden joy; and the ſtamping of the foot expreſſes earneſtneſs, anger and threatening.——Theſe motions, in general, are only ſuitable to the ſtage; they cannot, with propriety, be uſed at the bar; and are too violent and indecent for the pulpit.

The face eſpecially, being furniſhed with a variety of muſcles, does more in expreſſing the paſſions of the mind than the whole human frame beſides. The change of colour ſhows by turns anger by redneſs, and often by paleneſs; fear likeways by paleneſs, and ſhame by bluſhing. Every feature contributes its part.

The mouth open, ſhews one ſtate of the mind; ſhut, another; the gnaſhing of the teeth, another.——The forehead ſmooth, and eye-brows arched and eaſy, ſhew tranquillity or joy. Mirth opens the

the mouth towards the ears, criſps the noſe, half ſhuts the eyes, and ſometimes fills them with tears.——The front wrinkled into frowns, and the eye-brows over-hanging the eyes like clouds fraught with tempeſt ſhew a mind agitated with fury.

Above all, the eye, the window of the ſoul, ſhows the very ſpirit in a viſible form. In every different ſtate of the mind, it aſſumes a different appearance. Joy brightens and opens it; grief half cloſes and drowns it in tears; hatred and anger flaſh from it like lightening; love darts from it in glances like the orient beam. Jealouſy and ſquinting envy dart their contagious blaſts from the eye: But devotion raiſes it to the skies, as if the ſoul of the holy man were going to take its flight to heaven.

A correct ſpeaker does not make a movement of limb or feature, for which he has not a reaſon; or for which nature does not, as it were, involuntarily prompt

him. If he addreſſes Heaven, he looks upward. If he ſpeaks to his fellow-creatures, he looks round upon them. The ſpirit of what he ſays, or, if on the ſtage, is ſaid to him, appears in his look.

If he expreſſes amazement, or would excite it, he lifts up his hands and eyes; if he invites to virtue and happineſs, he ſpreads his arms, and looks benevolence; if he threatens the vengeance of heaven againſt vice, he naturally bends his eye-brows as in wrath, and menaces with his arms and countenance.

He does not needleſsly ſaw the air with his arm, or ſtab himſelf with his finger; he does not clap his right hand upon his breaſt, unleſs he has occaſion to ſpeak of himſelf, or to introduce conſcience, or ſomething ſentimental; he does not ſtart back, unleſs he wants to expreſs horror or averſion; he does not come forward, but when he has occaſion to ſollicit; nor raiſe his voice, but to expreſs ſomething peculiarly emphatical; nor

nor lower it, but to contraſt the raiſing of it. His eyes, by turns, according to the humour of the matter he has to expreſs, ſparkle fury; brighten into joy; glance diſdain; melt into grief; frown diſguſt and hatred; languiſh into love; or glare diſtraction!

Though it may be alledged, that a great deal of geſture or action at the bar, or in the pulpit, eſpecially the latter, is not wanted, nor is quite in character; it is yet certain, that there is no part of the orator that has not its proper attitude.

Clowniſh or violent action ought to be avoided by every public ſpeaker, eſpecially by the preacher; who is not to throw out his arms needleſsly, as if he were drowning in the pulpit. Nor is he to brandiſh his arms as if he were challenging his hearers to box with him.

Modeſty ought ever to be conſpicuous in the behaviour of all, who are obliged to exhibit themſelves before the

eye of the public.——Whatever of geſture, or exertion of voice ſuch perſons uſe, they ought plainly to be drawn into them by the importance, ſpirit, or humour of the matter.

A judicious ſpeaker never uſes art, unleſs he has the art to conceal it. He is maſter of ſuch a variety of decent and natural motion, and has ſuch a command of attitude, that he will not be long enough in one poſture to offend the eye of the ſpectator. The matter he has to pronounce, will ſuggeſt the propriety of changing from time to time his look, his poſture, his motion, and tone of voice.

Now, the preacher ought, above all other public ſpeakers, to labour to enrich and adorn, in the moſt maſterly manner, his addreſſes to mankind; his views being the moſt important; even nothing leſs than the reformation of ſinners; upon which depends their happineſs in this world,

world, and throughout an endleſs duration.

Did preachers labour to acquire a maſterly delivery, places of public inſtruction would be crowded as much as thoſe of public diverſion. Rakes and infidels, merely to ſhew their taſte, would frequent them: And could all frequent them and none profit?

To hear a judicious and elegant diſcourſe from the pulpit, which would, in print, make a noble figure, murdered by him who had learning and taſte to compoſe it, but, having been neglected as to one important part of his education, knows not how to deliver it, is truly lamentable!

Nor will the caſe be much otherwiſe, till there be a profeſſor of the Engliſh language in each of our univerſities, who may early inſtruct young gentlemen to compoſe elegantly in their own language to acquire a juſt pronunciation; to read and ſpeak with proper

accent, emphaſis, cadence, and pauſe; to be maſters of the various tones of voice peculiar to the ſeveral humours, paſſions, and emotions of the ſoul; to ſpeak upon ſubjects extempore; and to practiſe all the elegancies of graceful attitude and motion.

Whichſoever of our univerſities makes the experiment firſt, will find it turn to good account; and that young gentlemen from all parts of Britain will flock thither.

The conjecture is rational; for the nobility and gentry who know that our univerſities are the grand nurſeries for the arts and ſciences, will rejoice to ſee them become alſo nurſeries of ſtate orators.

How would they rejoice to hear their ſons, ſpeaking upon a ſubject extempore, enter into the ſpirit of Cicero, and plead the cauſe of Ligarius with his ardour, and feel what they utter? To find them qualified to harangue with propriety

propriety and fluency, when occaſion ſhall call, whether in the ſenate, in the pulpit, at the bar, in fine, in aſſemblies and meetings of every denomination?

This is the ambition our univerſities ſhould purſue.——They ſhould afford young gentlemen this diſtinguiſhing, this neceſſary part of education; and, in a few years, nurſe up a race of Britiſh orators to the honour of our nobility and gentry, and to the never-fading glory of our dear country*.

Of

* Dr Brown, in his Eſtimate of the manners and principles of the times, Vol. II. p. 68. ſpeaking of the univerſities of Oxford and Cambridge, ſays, "To think juſtly, to write well, to ſpeak agreeably, are the three great ends of academic education. The univerſities will forgive me, ſays he, if I obſerve, that both are in one reſpect or other defective in theſe three capital points of education. While in Cambridge the general application is turned altogether on ſpeculative knowledge, with little regard to polite letters, taſte, or ſtyle; in Oxford the whole attention

Of reading verſe.

The proper manner of reading verſe, with which too many are unacquainted, is a requiſite not to be altogether paſſed over in ſilence.

Briefly, then, whoever would read verſe properly, muſt pronounce the words in the ſame manner as if he were reading proſe. He muſt neither favour the meaſure nor the rhyme. To favour the meaſure leads to a ſinging tone of voice; as,

But

attention is directtd towards claſſical correctneſs, without any foundation laid in ſound reaſoning and philoſophy. In Cambridge and in Oxford, the art of ſpeaking agreeably is ſo far from being taught, that it is hardly talked or thought of. Theſe defects naturally produce dry unaffecting compoſitions in the one; ſuperficial taſte and puerile elegance in the other; ungracious or affected ſpeech in both."

But when the ſun the height of heaven
aſcends
The fire of Gods his golden ſcales ſuſpends
With equal hand in theſe explores the fate
Of Greece and Troy and poiz'd the mighty
weight
Preſs'd with its load the Grecian balance
lies
Low ſunk on earth the Trojan ſtrikes the
ſkies.

I have made no ſtops in theſe verſes, to ſhew, that bad readers (the meaſure chiefly attracting their attention) mind neither proper pauſe, emphaſis, nor cadence. With reſpect to proper pauſe, theſe verſes ſhould be read thus:

But when the ſun the height of heaven
aſcends,
The fire of Gods his golden ſcales ſuſpends
With equal hand. In theſe explores the fate
Of Greece and Troy; and poiz'd the mighty
weight.
Preſs'd with its load, the Grecian balance
lies
Low ſunk on earth; the Trojan ſtrikes the
ſkies.

To ſtop thus, takes off that uniform ſinging tone, which is ſo diſguſting to a poliſhed ear.

We muſt not at all favour the rhyme, by which both accent and pronunciation are deſtroyed. For example,

Whoſe mind unmov'd, the bribes of courts can ſee,
Their glittering baits, and purple ſlavery.

Here if we pronounce *ſlaverē*, to rhyme with *ſee*, we remove the accent from its proper ſyllable, and ſpoil the pronunciation, which ſhould be *ſlăvery*; the ſame as in proſe. So,

Through gen'ral life, behold the ſcale ariſe
Of ſenſual and of mental faculties.

Here we ſhould pronounce *făculty's*, and not *facultīze*, to rhyme with *ariſe*.

Of this vaſt frame the bearings and the ties,
The ſtrong connections, nice dependencies.

Here

Here again we ſhould pronounce *dependencÿs*, and not *dependensize*, to rhyme with *ties;* which by favouring the meaſure as well as the rhyme deſtroys both proper accent and juſt prouunciation.

The great end of a juſt pronunciation is to elucidate and heighten the ſenſe, that is, to repreſent it not only in a clear but a ſtrong light. Whatever then obſtructs this, is carefully to be avoided, both in verſe and proſe. Nay, this ought to be more carefully obſerved in reading verſe than proſe; becauſe the poet, by a conſtant attention to his meaſure and rhyme, often obſcures the ſenſe; which therefore, requires the more care in the reader to diſcover and diſtinguiſh it by the pronunciation.

When verſe is read with proper pauſe, emphaſis, and cadence, and a pronunciation varied and governed by the ſenſe, if it be not harmonious and beautiful, the

the fault is not in the reader, but the poet.

There is a pauſe in every verſe. This pauſe, if not otherwiſe governed by the ſenſe or emphatical word, is commonly either at the fourth ſyllable in verſe conſiſting of ten ſyllables; or at the ſixth in Alexandrine verſe. As,

Waller was ſmooth,—but Dryden taught to join
The varying verſe,—the full reſounding line,
The long majeſtic march,—and energy divine.

It is always happy where this pauſe reſts upon an emphatical word, or where the ſenſe requires a point, at leaſt of a comma, which is the caſe in the above three verſes*.

While

* See the beauty of language in Lord Kaims's elements of criticiſm, vol. II. where the ſubject of this pauſe, like every other in that elegant performance, is handled in the moſt maſterly manner.

While youth are learning to pronounce elegantly, and read diſtinctly, they ſhould all along be taught to attend to what they read; to enter into the ſentiments of the author, to feel every humour, paſſion, and emotion; and to be maſters of all the graceful variations of the voice peculiar to each ſubject.

When they come to any period, which the maſter thinks they do not underſtand, he ſhould accuſtom them to ſtop, till they diſcern, or are taught its full meaning. This is a rule of great importance; as it early opens the capacity, and improves the judgment, at the ſame time that it enables them in all their progreſs to read with underſtanding and propriety. For, as has been before obſerved, no grown perſon can convey the force and fulneſs of his author's ideas to another, till he feels them himſelf; or read a diſcourſe to advantage, he does not underſtand and taſte.

Of the time of teaching Engliſh grammar.

The youth of both ſexes, as ſoon as they can read the Engliſh grammar, ſhould be put to repeat the neceſſary rules thereof, which will ſave them a great deal of time, and will not hinder their progreſs in reading: as they are to get theſe repetitions at home, or out of ſchool-hours, and are only to hear the rules explained in the ſchool.

This will be found the ſpeedieſt way to the improvement of the underſtanding, as knowledge can be inſtilled much earlier into the minds of boys eſpecially, in their mother-tongue, than in a dead language, which, according to the methods hitherto practiſed, takes up a woful time before it can be underſtood.

Suppoſing, then, that the youth of both ſexes have gone through the Engliſh ſyntax, according to the plan exhibited in the preface to a *regular Engliſh*

gliſh ſyntax, lately publiſhed, (which would be by far too tedious to repeat here) and ſuppoſing they are now capable to write their own language grammatically, by being thoroughly practiſed in the exerciſes of falſe ſyntax on each rule there; the next exerciſe they are put upon, is to compoſe or indite elegantly.

The firſt ſtep towards elegant compoſition, is to teach them to avoid tautologies, the method for which is exhibited in the ſame *ſyntax* by proper exerciſes.

III. *Exerciſe.*

The third exerciſe is to form their ſtyle by an elegant choice of words. For this purpoſe they have been prepared all along from their grammatical exerciſes. For in every exerciſe, whether upon the rules of ſyntax or tautology, which may conſiſt of two or more ſen-

tences at a time, according to their length, or the progreſs of the ſcholar; he firſt ſpells off every word, giving the rules for ſpelling.

2. He gives the various ſignifications of each word, as he found them in his dictionary; by which, in courſe, he acquires a fine vocabulary, and an eaſy flow of words in ſpeaking and writing.

3. He parſes the exerciſe, tells the parts of ſpeech, and gives the rules of ſyntax.

4. He conſtrues or reſolves each ſentence in it, and ſupplies the ellipſis to make the ſentence full and grammatical*.

Of writing letters.

The importance of writing letters with propriety, claims the utmoſt attention; ſince, next to the power of pleaſing

* See the regular Engliſh ſyntax.

pleaſing with his preſence, as the writers of the preceptor obſerve, every man would wiſh to give delight at a diſtance. This great art ſhould be diligently taught; the rather, becauſe of thoſe letters which are moſt uſeful, and by which the general buſineſs of life is tranſacted, there are no examples eaſily to be found.

It has been the general fault of thoſe who have undertaken this part of education, that they propoſed for the exerciſe of their ſcholars, occaſions which rarely could happen; ſuch as congratulations and condolences, and neglected thoſe without which life cannot proceed. It is poſſible to paſs many years without the neceſſity of writing panegyrics or epithalamiums; but every man has occaſion to ſtate a contract, demand a debt, or make a narrative of ſome minute incidents of common life.

On theſe ſubjects, therefore, youth ſhould be taught to think juſtly, write clearly, neatly, and ſuccinctly; leſt they

come from ſchool into the world without any acquaintance with common affairs, and ſtand, as it were, idle ſpectators of mankind.

They ſhould be encouraged, then, to write to one another every other day, upon the common occurrences of life, which will bring them into a way of methodizing their thoughts: And at laſt, the great objects of art and nature may be pointed out to them, of which they might write to one another ſhort accounts, juſt according to the impreſſions made upon their minds. This would be an excellent method to improve them in the knowledge of things, as well as of language.

By ſuch exerciſes youth will be highly pleaſed by acquiring knowledge with eaſe, in their own mother tongue.

Geography.

Geography.

As a relaxation to the mind, and to enlarge the underſtanding, it is time to make youth acquainted with the pleaſing ſcience of geography.

As we are inhabitants of this earth, and connected with the reſt of mankind, both by the ties of nature and commerce; to take a ſurvey of the terraqueous globe with reſpect to its diviſions and ſubdiviſions, its ſoils and produce, the religion, manners, government, riches, power, policy, arts, ſciences, manufactures, *&c.* of its inhabitants, is a ſtudy of great importance, both in point of intereſt and intelligence.

Geography is the ſchool of man, the mirror of life, by which the whole world, as it were, paſs in review before him.

By geography the merchant has a view of the various produce of every country,

country, and of the trade carried on to the remoteſt regions.

By geography the human mind is enlarged, the boundaries of learning extended, ſuperſtition and prejudice baniſhed, arts, ſciences, and manufactures improved, religion, virtue, and good ſenſe every where promoted.

Reading the beſt Engliſh claſſics.

Youth ſhould be conſtantly exerciſed in reading ſome of our beſt Engliſh claſſics, both in proſe and verſe; and now, their capacities being enlarged, the maſter ſhould point out to them the beauties in ſtyle and ſentiment, and give them a taſte of poetry.

Great care ſhould be taken to make them repeat gracefully the moſt beautiful paſſages of our beſt poets and proſe-writers.

Theſe paſſages ſhould be ſuch as are moſt likely to inculcate the principles of religion and morality, and which tend to

to mend the heart, at the ſame time that they enlighten the underſtanding.

By this method, the ruling principles of life will not only be ſtrongly impreſſed on their memories, but ſink deep into their hearts, when they are often repeated with propriety both by themſelves and others.

With ſuch an Engliſh education, we diſmiſs our female pupils, committing them to the care of proper governeſſes of boarding-ſchools; where they may now learn French to great advantage, and other accompliſhments peculiar to their ſex, and ſuitable to their rank in life.

It is a woful draw-back on the intereſt and future happineſs of ſociety, and conſequently to be lamented, that the fair ſex have been, in general, ſo ſhamefully neglected with regard to a proper Engliſh education. For though in point of genius, they are not inferior to the other ſex, yet due care is not always

ways taken to cultivate their underſtandings, to impreſs their minds with ſolid principles, and repleniſh them with uſeful knowledge.

Pray, is a young lady of birth or fortune to be cruelly deprived of the laſting pleaſure reſulting from a capacity of expreſſing herſelf with fluency and accuracy in ſpeaking and writing her mother-tongue? A qualification which would ſo eminently diſtinguiſh, add a luſtre to, and place in every point of view all her other accompliſhments?

Were fathers the authors or promoters of ſuch default, mothers would certainly reſent it, as judging it proceeded from a low and contemptible opinion of the genius of their ſex. But as every prudent father, with great propriety, directs the education of his ſons; ſo that of daughters being chiefly under the influence of mothers, every fine embelliſhment, every neceſſary accompliſhment conſpicuous in their female pupils, will

will reflect honour on their fair and affectionate inſtructreſſes.

Yet, as the males are not only highly intereſted in, and derive much ſocial happineſs from the right education of females, but are alſo ſuppoſed to be good judges of what conſtitutes a proper one, it is not even to be imagined, that, becauſe the greateſt ſhare of their education falls more immediately under the inſpection of mothers, that fathers are at all exempted from ſuperintending what is moſt intereſting and eſſential: Nor from embracing every opportunity of enlarging their minds, and improving thoſe talents which the God of nature has conferred upon them.

In fine, it is owing to the faithful diſcharge of the important truſt repoſed in both parents, that theſe more beautiful pledges of their mutual love, become dutiful children, good wives, good mothers, good friends, ornamental to their ſex,

ſex, and, in their ſeveral ſtations, uſeful members to the community.

Of ſpeaking extempore.

Now, the graceful manner in which young gentlemen ſhould be taught to ſpeak the before-mentioned paſſages, will pave the way for another exerciſe, which will be of the utmoſt conſequence to them all their life; namely, their delivering their thoughts every day upon ſome ſubject *extempore*.

This method will have all the advantages of the theatre, without any of its inconveniencies. Let them begin with fables, ſhort ſpeeches concerning the common affairs of life; thence to ſhort ſpeeches in an hiſtorian; and gradually to longer, and ſo proceed through variety of ſubjects.

Let them firſt read over the ſubject with the maſter, that he may know they perfectly underſtand it; afterwards let them

them read and conſider it for ſome time by themſelves; then ſhut the book, and ſpeak the ſenſe of it in unpremeditated words. A little uſe will make it moſt agreeably eaſy; and what a habit is this for a gentleman?

It is a maxim, that we muſt be born poets, but can be made orators; *naſcimur poetæ, fiamus oratores.*

As eloquence, then, depends upon practice, more than theory, it requires the earlier initiation, that practice may have its full ſcope, before the time of life arrives in which there may be occaſion for public exhibition.

It ſhould be the ambition of every gentleman at the head of education, to afford young gentlemen this diſtinguiſhing part of education; that they may be qualified for acquitting themſelves with reputation, when called to ſpeak in public; whether in parliament, in the pulpit, at the bar, at meetings of merchants, in committees for managing pu-

blic affairs, in large ſocieties; and, on ſuch like occaſions, a competent addreſs and readineſs, not only in finding matter, but in expreſſing and urging it effectually, is what, no doubt, many a gentleman would willingly acquire at the expence of half his other acquirements.

It is well known in Britain, that among the numerous ſeminaries in France, for every art and ſcience, they have many academies for the ſtudy of their own language and of eloquence. And though their language is inferior to ours, under every form of writing, and for all the purpoſes of oratory; yet, by means of the early and ſtrict application of their youth to the ſtudy of their own language in thoſe academies, they have, notwithſtanding the poverty of their language, produced excellent writers, and, perhaps the moſt elegant compoſitions in eloquence that the moderns can boaſt of.

But

But alas! the flower of our youth, inſtead of being taught to write their own language grammatically, to indite elegantly, and to ſpeak eloquently, are, on the contrary, unhappily kept to a dead verbality during their moſt precious years, without the leaſt regard to their mother-tongue, in which alone they can make any figure in life. And this ſtupid cuſtom has been handed down from father to ſon, without due conſideration or mature reflection.

So that few, very few in compariſon, can deliver their ſentiments with tolerable eaſe or diſtinctneſs in public meetings; and ſome who riſe up to ſpeak on ſuch occaſions, acquire leſs honour than thoſe who ſit ſtill and remain ſilent.

If we have no feeling or affection for the future happineſs and preferment of our offspring, yet, for the honour of our country, let us rouſe from our ſtupor! and let it be no longer charged either to our indifference or inſenſibility,

that Britons, with the ſuperior advantages of a language better adapted than the French to all the purpoſes of compoſition and oratory, ſhould ſtill remain inferior to the French nation, with regard to the elegancies of both.

The beſt orators have always been under popular governments; under ſuch a government are we. And were we ſo wiſe as to follow the examples of thoſe of Greece and Rome, as the French have long done, namely, to ſtudy our own language chiefly; we would, in a few years, nurſe up a race of orators equal to thoſe of any popular government that ever exiſted.

Now, the firſt grand ſtep in order to lay a proper foundation, both for elegant compoſition and the art of ſpeaking, is to encourage Engliſh grammar-ſchools all over Britain, under able maſters, according to the above-mentioned, or ſome better plan.

Since

Since of the Britiſh youth, in general, not one of a hundred has the leaſt occaſion for a Latin education, while thoſe of all ranks require a proper Engliſh one, Why are ſo many Latin grammar-ſchools, eſpecially in trading towns in England, held as fine-cures, without one ſcholar at ſome, and very few at moſt? As we ſee any eſteem for a ſmattering of Latin has, all over England, dwindled away, Why are not thoſe ſchools converted into Engliſh grammar-ſchools, by which the youth of ſuch trading towns would be enabled to write their own language grammatically, to correſpond genteelly, and to tranſact all their buſineſs in trade with eaſe and propriety.

As my preſent deſign was to proceed no farther than to exhibit a proper plan of an Engliſh grammar-ſchool education, at which the youth of both ſexes ſhould be regularly taught from the alphabet;

I now take leave of my male pupils, who are to be ſent to proper academies, where, according to their birth, or to the ſeveral profeſſions or offices for which they are intended, they will be qualified for trade, the compting-houſe, the navy, the army, and for the univerſity; and where they will ſtill, at ſtated hours, continue the exerciſes of compoſition and oratory, with the additional advantages of an increaſing memory and improving judgment.

It would be of the utmoſt advantage to youth, as well as to the public, would parents be adviſed to have their talents formed by an education adapted to the proper diſcharge of their ſeveral duties in the different ſpheres, profeſſions, and offices of life for which they intend them, or to which their own choice may direct them.

Youth,

Youth, particularly of diſtinction, who have had ſuch an Engliſh education as has been propoſed, and who are to learn Latin, as they already know the parts of ſpeech in their own language, and conſequently in every other, the parts of ſpeech being the ſame in all languages; and as they perfectly underſtand the rules of Engliſh ſyntax, ellipſis, tranſpoſition or inverſion, and have been accuſtomed to conſtrue and reſolve the moſt inverted ſentences, both in proſe and verſe, into the ſame natural order with the conceptions of the mind, and to ſupply the ellipſis; they will not be ſurprized or diſheartened at the inverted or artificial order of the Latin, as all youth naturally are, who have not had their capacities opened by a grammatical knowledge of their own language.

They will ſoon perceive, that the natural order in the Latin, is much the ſame with that in Engliſh; the natural order,

order, as well as the ellipſis, being much the ſame in all languages.

A few examples will ſuffice to ſhew the congruity in both languages.

Examples of ellipſis.

1. In anſwer to a queſtion, as, Who gave you money? My father. [gave me money] So in Latin, Quis dedit tibi pecuniam? Pater meus. [dedit mihi pecuniam.] When will that be? [that will be.] The next day. Quando iſthuc erit? [iſthuc erit] Proximo die. Where is your brother? [my brother is] at home. Ubi eſt frater tuus? [frater meus eſt] domi. Who created man? God. [created man] Quis creavit hominem? Deus. [creavit hominem.] In theſe examples the ellipſis, which is ſeldom expreſſed, either in writing or ſpeaking, is included within brackets.

2. In the following examples, the ellipſis is in Italic. "For, in him we live,

live, move, and have our being;" reſolved, For in him we live, *and in him we* move, and *in him we* have our being. In ipſo enim vivimus, movemur, et ſumus; reſolved, Enim in ipſo *nos* vivimus, *et in ipſo nos* movemur, et *in ipſo nos* ſumus.

"I leave you a kingdom ſtrong, if you ſhall be good; if bad, a weak one." Reſolved, I leave you a kingdom ſtrong, if you ſhall be good; if *you ſhall be* bad, *I leave you* a weak *kingdom*. Ego vobis regnum trado firmum, ſi boni eritis; ſi mali, imbecillum; reſolved, Ego trado vobis regnum firmum, ſi *vos* eritis boni; ſi *vos eritis* mali, *trado vobis* imbecillum *regnum*.

Some ſhort examples of the congruity of the natural order.

The artificial, rhetorical, or inverted order of a Latin ſentence, is rendered into its natural order, agreeing with that

that of the Engliſh by conſtruing it grammatically. As,

" He ſet armed men at all the paſſages where any one could enter to that farm." Ad omnes introitus quà adiri poterat ad eum fundum, armatos appoſuit. The grammatical and natural order is thus: Appoſuit armatos ad omnes introitus quà poterat adire ad eum fundum.

" When ſhe heard that I ſtood at the door, ſhe made haſte." Poſtquam ante oſtium me audivit ſtare, approperabat. Natural order thus: Poſtquam audivit me ſtare ante oſtium, approperabat.

" The Gauls being twice repulſed with great loſs, conſult what they ſhould do." Bis magno cum detrimento repulſi Galli, quid agant conſulunt. Natural order thus: Galli repulſi bis cum magno detrimento, conſulunt quid agant.

In order to conſtrue or reſolve any ſentence properly, it muſt be obſerved, that, in any language, generally ſpeaking,

ſpeaking, there is at leaſt one capital object conſidered, as, acting or ſuffering.

The object is expreſſed by a ſubſtantive noun, called the nominative caſe; its action is expreſſed by an active verb, and the perſon or thing affected by the action, is expreſſed by another ſubſtantive noun called the accuſative caſe; the ſuffering or paſſive ſtate of the noun, or nominative the patient, is expreſſed by a paſſive verb, and the perſon or thing that acts upon it, is expreſſed by a ſubſtantive noun called the agent.

Theſe are the capital parts of a ſentence; but there are generally underparts. Each of the ſubſtantives, as well as the verbs, may be qualified; time, place, purpoſe, motive, means, inſtrument, and many other circumſtances, may be neceſſary to complete the thought. But no difficulty can ariſe on this account; for in every complete ſentence, all the members or parts are mutually connected and related by conjunctions

tions and prepoſitions, ſome ſlightly, ſome more intimately.

Let a ſentence be ever ſo much inverted, read it to the end firſt, then look for the introductory or inciting word, if any; if none, take the vocative; if no vocative, go directly to the nominative or nominatives; if there be more than one connected by a conjunction, go next to the verb or verbs; if more than one connected by a conjunction, go next to the word governed by the verb in the accuſative, with the words connected with it in the ſame caſe, if any; take next the genitive caſe or caſes, if there be more than one connected by a conjunction; take laſt the under-parts, being words related to the whole, and governed by prepoſitions, to the end; ſupplying throughout the ellipſis, where needful. This is the moſt general order of ſentences.

There is hardly any ſentence in which the capital parts above-mentioned, are not

not to be found; and theſe generally direct the order of the whole ſentence, every member of it at leaſt. For whatever members a long ſentence may conſiſt of, each member muſt have a verb in it expreſſed or underſtood; and a noun the ſubject of that verb, which, if an active verb, muſt have another noun after it, to which the action muſt paſs, *&c.* So that every member of a long ſentence, is a ſhort, though imperfect ſentence of itſelf.

Example.

O friends, I hear the tread of nimble feet
Haſting this way, and now by glimpſe diſcern
Ithuriel and Zephon through the ſhade,
And with them comes a third of regal port,
But faded ſplendour wan; who by his gate
And fierce demeanour ſeems the Prince of Hell,
Not likely to part hence without conteſt:
Stand firm, for in his look defiance lours.

Natural order, with the ellipſis ſupplied.

O friends, I hear the tread of nimble feet haſting this way, 1. And now, by a glimpſe, I diſcern Ithuriel and Zephon through the ſhade, 2. And I diſcern that a third angel of regal port, but of faded and of wan ſplendour, comes with them, 3. Who ſeems to be the Prince of Hell by his gate, 4. And who ſeems to be the Prince of Hell by his fierce demeanour, 5. And who is not like to part hence without conteſt, 6. Stand ye firm, 7. For defiance lours in his look, 8.

This ſentence conſiſts of eight members. The firſt member is quite in the natural order.

There is, firſt, the interjection or inciting word *O!* 2. The vocative *friends*. 3. The nominative *I* 4. The verb *hear*. 5. The noun *tread*, governed by the verb *hear*, in the accuſative. 6. The

The genitive caſe, *of feet*, qualified by its adjective *nimble*, expreſſing its manner, *viz.* nimble, not ſlow feet. 7. The participle *haſting*, relating to feet, and qualified by the adverb *this way*.

The conjunction *and* connects the ſecond member to the firſt, and begins, as it were, a new ſentence, with a nominative and a verb, coupling like moods, I *hear*, and I *diſcern*; *Ithuriel* and *Zephon* are two nouns of like caſes, governed by *diſcern*, and coupled by the conjunction *and*; for conjunctions couple always like caſes, as well as like moods. The noun *ſhade* is governed by the prepoſition *through*, and, as an under-part, is related to the whole member by the prepoſition. *And* again connects the third member with the former, and couples the moods I *diſcern*, and I *diſcern*; that a *third*; every adjective muſt have its ſubſtantive expreſſed or underſtood (angel) may be here underſtood, a third angel, of regal port; *port*, the genitive

caſe, qualified by the adjective *regal*, expreſſing its quality; but of faded and of wan ſplendour; *ſplendour*, another noun of the genitive caſe, qualified by the adjectives *faded* and *wan*; theſe genitives are connected by the conjunction *and*; *comes* is the verb agreeing with the nominative *third angel*; *with them*, this member ends with an under-part, *i.e.* with a word governed by a prepoſition: *Who* being a relative, and ſtanding for the antecedent *third angel*, connects thereby this fourth member to the former members, and becomes the nominative to the verb *ſeems*; for when no nominative comes between the relative and the verb, the relative ſhall become the nominative to the verb; *to be* is the infinitive mood, one verb governs another in the infinitive expreſſed or underſtood; *to be* is here underſtood; *the Prince of Hell*, one ſubſtantive governing another in the genitive; *by his gate*; *gate*, a noun qualified by the pronominal adjective *his*, and

and governed by the prepoſition *by*, an under-part; *who*, a relative ſtanding again for the antecedent *third angel*, connects the fifth member with the former members, and is again the nominative to *ſeems*. The Prince of Hell, *by his fierce demeanour;* this member alſo cloſes with an under-part, *i. e.* with the noun *demeanour*, governed by the prepoſition *by*, and qualified by the adjectives *his fierce*. *And* connects the ſixth member, by coupling like moods, *viz. who ſeems*, and *who is;* not like *to part*, the infinitive mood; *without conteſt*, this member cloſes with an under-part, *viz.* the the noun *conteſt*, governed by the prepoſition *without*. *Stand ye firm;* the imperative verb has always a nominative after it, expreſſed or underſtood; *ye* is here underſtood. *For defiance lours in his look;* the conjunction *for* connects this laſt member to the whole, and intimates the reaſon for their ſtanding firm, *for*, or *becauſe defiance lours*, a no-

minative and a verb; *in his look;* here the whole ſentence cloſes with an under-part, *viz.* the noun *look*, governed by the prepoſition *in*, and qualified by the pronominal adjective *his*.

Theſe obſervations may be of uſe to the leſs skilful in grammar, with reſpect to the method of conſtruing or reſolving ſentences. To have parſed the above ſentence in a practical manner, as muſt be done with a ſcholar, would have been too tedious*.

Now, if the ſame ſentence in Latin, either in Trappe's or Dobſon's Latin verſion of Paradiſe Loſt, were properly conſtrued and reſolved after the ſame manner, the Latin reſolution would appear to a ſcholar to be much the ſame with that in Engliſh. So that by firſt making a young gentleman maſter of grammatical

* For a practical method of parſing, ſee the praxis upon the rules of ſyntax, in my regular Engliſh ſyntax.

grammatical reſolution in his own language, he will eaſily and ſpeedily become maſter of it in any language he is to learn. This is in fact to be maſter of a language.

Youth of diſtinction, thus prepared, would not only be poſſeſſed of one of the moſt noble and intereſting qualifications that can adorn the character of gentlemen, a maſterly flow in ſpeaking and writing their own language; but they would learn the French in a few months, and acquire a better knowledge of the Latin in two years, than has been commonly done in ſix.

In ſhort, by this propoſed plan of an Engliſh education, and allowing youth firſt literal, then free tranſlations of a few Latin claſſics that are worth their reading; and by conſtantly reſolving the one language into the other, and carefully comparing the idiom of both; he muſt be a dunce indeed, or very ill taught, who does not in two years acquire

quire a knowledge of the Latin idiom, ſufficient for any gentleman.

But whoever, whether from inclination, or on account of his profeſſion, would become a very adept in the Latin language, if he goes to the univerſity, he may, without loſs of time, attend the Latin profeſſor: If his profeſſion does not require an univerſity education, he will be, in the ſpace of the above-ſaid two years, ſufficiently able, at leiſure hours, to proceed of himſelf, by the help of the moſt elegant tranſlations and beſt commentators, without ſo wofully neglecting, as has been hitherto the caſe, the ſtudy of his own language, and of real and uſeful knowledge.

CONCLUSION.

BY what has been advanced in the introduction to this plan, ſome, perhaps, will not ſcruple to ſay, that I meant to decry entirely the learning of the Latin and

and Greek.——I would not be ſo underſtood.——No one in his right ſenſes would condemn theſe languages to everlaſting oblivion: But it is well known, that the tedious and irrational methods of teaching them (particularly the Latin) which have ſo long prevailed in this iſland, have been repeatedly, not to ſay univerſally, condemned.

How laughable would it be, were it not matter of the moſt ſerious concern to the public, to ſee a boy who cannot read words of two or three ſyllables, nay, who cannot properly ſpell or divide words of two ſyllables in Engliſh, hurried into a ſtrange language, before he has ſeen or underſtands a twentieth part of his own? Yet this boy, who cannot read Engliſh, muſt read Latin! And though he cannot write an Engliſh ſentence, conſiſting of three or four words, yet (*riſum teneatis amici!*) he muſt write Latin exerciſes,——that is, he muſt turn an Engliſh ſentence into grammatical

grammatical Latin before he has been taught to conſtrue or reſolve the ſhorteſt compound ſentence in Engliſh.—— *O rem ridiculam, Cato, et jocoſam!* This is truly to make bricks without ſtraw!

But who are the defaulters in this unhappy caſe? Not the teachers of Latin: They, as well as their pupils, are heartily to be pitied, as by ſuch an irrational procedure, both parties are forced to undergo an Herculean labour.

Not to mince the matter, it is the parents themſelves who are the real cauſe of all the diſtreſs and uneaſineſs that, for years prey upon the tender minds of their own offspring, by neglecting to give them a proper and preparative Engliſh education, according to the above plan.

Learning boys Latin, who are to be brought up to trade and buſineſs, or to the mechanical arts, is merely waſting a very precious portion of their time to no purpoſe, which would be ſpent to far greater advantage, both to themſelves and

and the community, in acquiring a grammatical knowledge of their own tongue, reading at ſchool the beſt Engliſh claſſics, writing, accompts, geography, and the moſt uſeful branches of the mathematics.

It is certain, that the knowledge of Latin and Greek has been judged neceſſary for ſome profeſſions in civil life, as well as for perſons intended for the ſervice of the church. For though Mr Locke warmly recommends the inſtructing of the Britiſh youth, firſt of all, in the grammar of their own language, and obſerves, that our young nobility and gentry have no occaſion to waſte ſo much precious time (to the great hinderance of more important accompliſhments) in acquiring a critical skill in Latin and Greek, as if they were all to be Latin and Greek profeſſors: Yet that elebrated reaſoner ſays, that Latin and Greek ought to be the ſtudy of every gentleman, as, from long eſtabliſhed

cuſtom,

cuſtom, he who is a ſtranger to them, cannot be ſaid to have a liberal education, or a place among the learned.

FINIS.